

THE MISSIONARY MAGAZINE.

VOL. 10.

PHILADELPHIA, PA., DECEMBER, 1898.

NO. 12.

WHAT WE OWE TO INDIA.

D. A. ROBINSON.

SEVENTH-DAY Adventists claim to have a world-wide message—a message for every kindred, tongue, and people. If this claim is not correct then the existence of such a people is unwarranted and inconsistent. But the claim is sound. In the providence of God a people has been raised up, through whom the Lord designs to carry the saving message to the ends of the earth, to make ready a people prepared for the Lord.

In their work they know no national, state, or district boundaries beyond which they do not feel at perfect liberty to go. They regard no territory as the property of this society or that, but take the great commission, "Go ye into all the world," in its broadest and fullest sense, and believe that it is incumbent on them to proclaim the soon coming of the kingdom and the necessary preparation to meet the Lord; and for half a century this work has been developing step by step. Opposition has been its lot from its earliest inception till the present time.

Seventh-day Adventists believe they have a message to bear to the high and the low, the rich and the poor, the free and the bond, and to nominal professors of religion as well as to godless sinners. That message is the commandments of God and the faith of Jesus in the broadest sense of that term, the one complete Gospel which "is the power of God unto salvation to every one that believeth." They have the most profound conviction that they are debtors to all mankind, believing that they are under the most solemn obligations to give to all others the light and truth they have received.

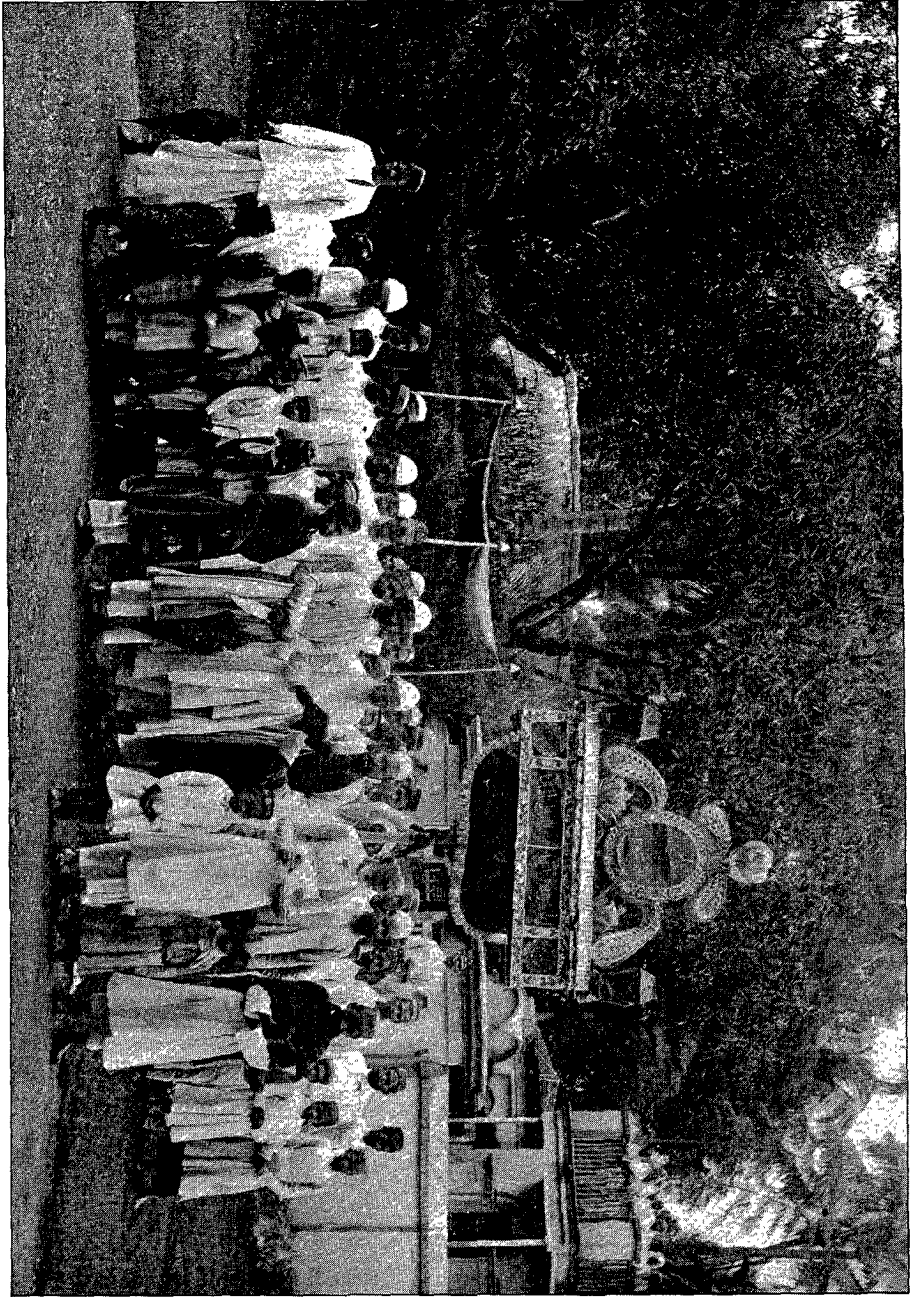
Their presentation of the commandments of God and the faith of Jesus just as those commandments were uttered by the voice of the great Lawgiver, and just as that faith is expressed in the Scriptures of truth, strange to say, makes them a peculiar people in the eyes of the world and among all the religionists of the present day. The great issue between them and the various denominations is over the question of the rest day of the Lord our God. These denominations affirm that the first day of the week is the Sabbath or Lord's day, but from this Seventh-day Adventists demur, believing that such a position makes void the commandment of God which declares that "the seventh day is the Sabbath of the Lord thy God." They regard the Sabbath which was blessed and hallowed by the Creator as the great sign that He Who created all things is the one true

and living God. It is a sign to them that He Who created a world by the word of His power can by His word create new men in Christ Jesus, and that as His presence in the Sabbath sanctified that day so His presence with the sinner is designed to sanctify him. The Sabbath is therefore a sign of the power of God as manifested in creation and in redemption, because the power is one and the same. These, in brief, are their reasons for their existence as a denomination, and hence their conviction that they have a message for all.

What then do we owe to India? What is India? We can describe her mighty rivers, her broad and fertile plains, her torrential showers, her cloudless sky and her lofty, awfully sublime, snow-clad peaks, but who can describe the real India consisting of her 300,000,000 human beings with the image of God so defaced that but the smallest traces are left? How shall we compare this tremendous aggregation of people? Multiply the entire population of the United States by five and you will get pretty nearly the correct figure. Put India into the scale on one side and we shall need as a balance for the other side all the people of the United States, Canada, Australasia, Great Britain, and Ireland all multiplied by two, and then it will be necessary to put a good part of France in besides to turn the scale. But still who can tell what India is? We may enumerate her more than a hundred different languages and dialects which only tell of mighty things to be done in the midst of this babel of tongues. We may rehearse the story of her numerous castes and her "gods many." We may draw pictures of the hard, cold, Christless creed of fate of the Mohammedans and tell something of its blighting influence upon millions of men in this dark land. And, not ignoring the benefits that western civilization has brought to this country, we might tell of the curses that have come as well. The fearful curse of western drinks is resting heavily here and doing its damnable work among the people. Western gambling, horse-racing, and crooked methods of business are all here making their impress on the minds of men; and not a little of the worst literature of France and other countries is translated into India's leading vernaculars and having a wide circulation. But after all this who can tell what India is? We can tell a little but not all; for who can estimate the darkness and the superstition of millions here who are worshiping at the shrines of deities which their own perverted imaginations have created?

Who can measure the sadness, the tears, the suffering, the shame, the wretchedness, and death that result from the existing darkness? In this land alone there is more than one-fifth of the entire race. Look at the appalling picture of nearly nine million souls going down to death each year! Such an annual death list in the United States would entirely depopulate them in less than ten years. Since you sat down to partake of your meal an hour ago about one thousand of your fellow-men in India have died, and counting back one week from where you now stand a long procession of 188,000 souls in this land have gone down, the great majority of them to a hopeless grave, and this is what is happening from week to week.

Since Carey and Judson and Dr. Duff came here, Christianity has done something for India, but alas too often the name stands for what is in direct op-



MOHAMMEDANS CHANTING PRAYERS FOR DELIVERANCE DURING THE PLAGUE IN CALCUTTA.

position to the pure principles of the Christian religion in the minds of Hindu and Mohammedan. First, here is Romanism whose adherents outnumber all other bodies put together about two to one. The devout Hindu thinks he is paying

the Romish church a high compliment when he declares that her forms and modes of worship are the nearest like his own of anything he has seen from the West. Of course what he states is true, but it is only proof of the heathenism there is in that system. Then here is the Church of England supported by the government, with her bishops receiving princely salaries (the bishop of Calcutta getting more than a thousand dollars per month besides a free palace in which to live, traveling expenses, etc.), there being paid out for bishops, chaplains, and other ecclesiastics of the state church here nearly half a million dollars per year which comes from the taxpayers of India who, except the very smallest fragment, are Hindus and Mohammedans.

It is estimated that there are about two millions of Christians in this country. This includes all the Catholics, good, bad, and indifferent; all the converts from heathenism to the various religious bodies operating here; and all Europeans and western peoples of whatever nationality irrespective of creed, deed or character. In the eyes of the heathen a man from the West, be he infidel, atheist, whisky dealer or gambler, is a Christian. It is of common occurrence to read in the native newspapers that such and such a crime was committed by a Christian; and now and then they tell us the per cent. of crime committed by Christians as compared with that committed by Hindus. Beside all this, with very rare exceptions, the ministers and missionaries of the various denominations are reaching out after the power of the state to bring about this reform and that, by law. Happily, so far, the government has had the good sense to turn a deaf ear to most of the petitions of these would-be-reformers. In the light of all this it is easy to see that Christianity is being misrepresented in the very house of its professed friends.

Such is the India that is pleading, through her tears, her saddened and broken hearts, her poverty and wretchedness and sin—pleading for the light and joy of a Saviour's love which come to every soul who learns of the blessedness of forgiven sins. He Who knows all sees all, and He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Just as surely as He has given us precious light so surely is it His will that we give it to those who sit in darkness and in the shadow of death.

Such is our responsibility. How shall we meet it? The smallest beginning only has been made. We must have the printed truth in English and in the vernaculars scattered like the leaves of autumn over this broad land. We are exceedingly glad that the "Oriental Watchman" has been started and that it is making headway among the people. At the end of the first three months of its existence we had received over one thousand paying subscribers through to the end of 1898. This has encouraged us, but in the place of these few hundred subscribers we ought to have thousands. In America you are trying for a hundred thousand copies of the "Signs of the Times" each week, and it is to be hoped you will succeed, but we wish you would make it possible for us to send out during 1899 ten thousand copies each month. Our paper is a monthly. The field is the world, and one of the most needy parts of the one great field is this dark India. We need young men and

young women physicians and nurses, canvassers, colporteurs, school teachers, translators and preachers. Yes, we wish we had at the present moment a good farmer who could go out into the country where land can be leased for a small sum and teach our boys how to till the soil.

It is needless to say that all who come to work in any or all of these lines should be persons of sound experience and consecrated to God in heart and life and who will not get discouraged when trials come. To all such, here is a most inviting field. But all can not come. You who can not come in person and may have something of this world's goods, don't forget India's claims; and you who have nothing to give, you too can join all the rest in whispering a prayer to Him Who hears in secret, that the light of Calvary's cross may shine forth in this land of darkness and sin, and that speedily the Word of the Lord may go forth and do its destined work in this land and in all other lands, and so hasten the glad day when they "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

ALONG THE HIGHWAY TO INDIA.

W. A. SPICER.

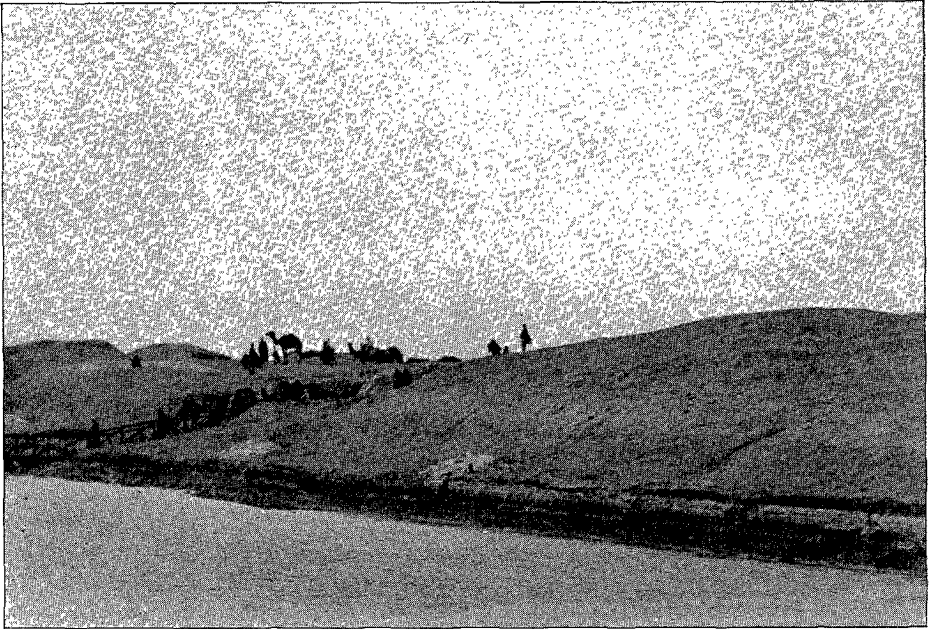
MEASURED by the commerce which passes over it, the sea route from England to India is probably the greatest of the ocean highways. Certainly it is the one most jealously watched and guarded by the rival trading nations of Europe. It is a much traveled route, its whole course being more or less familiar to every reader of current literature. To follow its course, however, keeping in mind the work of foreign missions, suggests the forwardness of the world in occupying strategic positions calculated to advance political interests, and the backwardness of the church in occupying for the Lord.

At the entrance of the Mediterranean, England has secured Gibraltar, a possession that has had no little influence on the course of continental history. Merely as a spectacle, a distant view of the rock from the ship's deck seemed to me somewhat disappointing, but the black specks dotting all sides of the cliffs, port-holes for the guns which cover the entire strait, had an unmistakably warlike aspect. To counterbalance this, certain continental powers have long desired to get a foothold in Morocco, but thus far, at this end of the great sea, Britain has all the advantage.

There have been no such rivalries among Protestant missions to plant the light of the Word in these regions. Just before sailing from London I had read of the enthusiasm among the American churches for war with Spain. I thought of this as our ship spent days in rounding the coasts of that sadly darkened country. If there had been a hundredth part of the enthusiasm in the American churches to send the Word of God to Spain that there has been to fight her,

the way to-day might be much more open for the message of the coming of the Lord. As for our own work, if anything is being done in Spain I do not know it.

Two or three minarets visible on the Morocco side advertised the religious system which holds so large a part of Africa and Asia. There are a few Protestant mission stations in Morocco and Algeria, for a population of ten millions. I thought of our own little work at Oran, in Algeria, as we passed, and wondered if the light once kindled there was still burning. Further along, on our right, was Bizerta, which the French are converting into a fortified naval base. It is



ON THE SUEZ CANAL.

thought necessary as a counterpoise for Malta, another rock from which Great Britain again keeps watch and ward over the eastern Mediterranean and the route to the Orient. Everywhere the non-Christian peoples are made aware of the fact that what is called Christendom trusts nothing but the sword. And few have ever heard of a Gospel absolutely separate from all national connections and political influences.

Next came Port Said. It is the gateway to the East. Everything about us proclaimed it—the noisy crews of the colliery barges, the traders and jugglers that swarmed aboard with their wares, and the houses, streets, and people ashore. It needed no longer than the hour spent on land to see that Port Said is a cosmopolitan town. Our missionary now stationed there has a large number of tribes and tongues within reach. The grave Arab type answered to fancy's picture of Abraham and the patriarchs. There must be some true children of Abraham among these tribes, and somehow the truth must go to them. If the

Egyptian type looks forbidding to our untutored eyes we must remember that the Apostle Paul, in personal appearance, was not unlike "that Egyptian" who had made trouble in Syria. May the Lord bless the work among the motley groups round this corner of the Mediterranean.

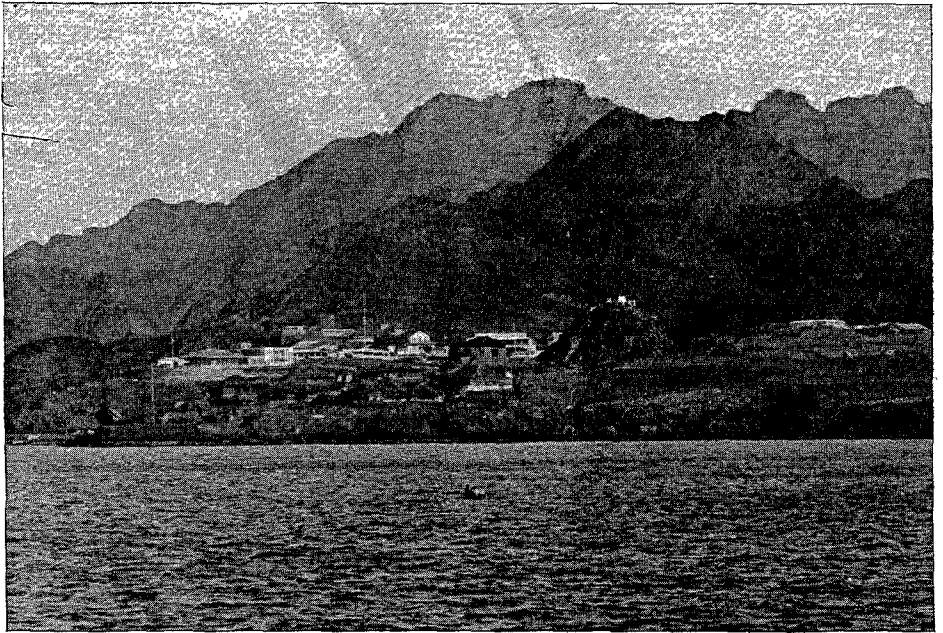
The Suez Canal is the prize which jealous powers keep constantly under observation. Gunboats of various nationalities were watching one another in the port. It was a masterstroke of statesmanship when England secured the chief interest in the canal shares, and this has given excuse for the continued occupation of Egypt and all that this has led to. The canal is a magnificent work. We entered it just before dusk and the next morning dropped anchor at Suez. In view of the immense saving over the old route round the Cape of Good Hope, it is not surprising that the nations are jealous of its possession, and that the canal paid its shareholders over ten million dollars on last year's profits. When Spain sent Admiral Camara through the canal with his little fleet, and then ordered him to bring it back again, she had to pay the canal company \$100,000 for the brief excursion.

Toward morning, as we were passing through, I saw several plots of land along the sandy banks where officers of the canal service had surrounded their houses by gardens, gorgeous in tropical color and luxuriousness. It showed the richness of the sandy soil under irrigation. In fact, all the way to Colombo we had cause to remember the fertility of this sand-swept region as we ate of the greens and fresh vegetables taken on at Suez. As day was breaking we passed an Arab encampment on the left bank of the canal. It was just astir in the chilly morning air of early March. The camels and the men were lazily stretching their limbs before taking up their journey across the sands. Man and beast watched the progress of our great ship. What did they think of it, I wonder? It was as though the nineteenth century B. C. were looking at the nineteenth century A. D. But very likely they went on their journey, well contented with their camel-carried commerce and the ways of their fathers.

Down the Red Sea to Aden the route passes lands on either side where the foot of the missionary has never been set since apostolic days, as far as I know. We knew that across the desert on the right, the Anglo-Egyptian forces were waiting at Berber for the Nile to rise, before avenging Gordon and Khartoum, and recovering the Eastern Sudan provinces. Since then the Dervishes have been defeated with tremendous slaughter. Machine guns mowed them down literally by thousands at every charge. A few years ago, I remember, a British officer said that as he had witnessed the bravery and constancy of these warriors, it had seemed to him a pitiful thing that while England had sent expeditions to fight them, no missionary had ever attempted to bring them the message of life. All this region of the Sudan, with its eighty millions of people—I believe it is so estimated—is outside the bounds of all missionary effort. How the third angel's message is to be carried across these regions sufficiently to be a witness to all who are waiting for more light, no man can tell. No society can devise the way. But just back somewhere in the Gulf of Suez, where the deep waters of the Red Sea roll between mountainous banks, our ship passed over the

place where the waters parted when Moses and Israel came out of Egypt. Then there was no way out, and so God "made the depths of the sea a way for the redeemed to pass over." We serve a God who can make a way where there is no way. But He does it as we "go forward."

Aden and the island of Perim command the Strait of Bab-el-Mandeb, at the lower end of the Red Sea. The French first saw the strategic importance of Perim, and decided to take it as a base to counterbalance Aden. But a French naval officer, the story goes, just before starting, let slip a hint over his cup as to the destination of his ship, and when the French gunboat arrived the British flag was already flying over the island. Now it is strongly fortified. So, also, is Aden, set down in a bowl of rocks which gather and throw down the heat, and make the town one of the hottest in the world. This was supposed to account



ADEN.

for the immense number of beer barrels which were landed from our ship for the soldiers in the barracks here. The cargo lifting is in the hands of the Somalis, who have crossed over from their country on the East Coast of Africa. They are lusty, loud-voiced, vicious fellows. It is said that the primitive Somali in his own country, without the added vices of civilization, is unusually keen and vigorous, and from these specimens one could well believe it.

At Colombo, in Ceylon, it was characteristic of the times that a Russian war-ship, watched by a British ship, should be lying in the harbor. Just then affairs in China were at an acute stage, and gunboats were hurrying to the Far East. Within a few hours after the Russian boat weighed anchor, the British ship was up and off to keep it under observation.

There are many missionaries in Ceylon, but not a thing that I know of have we ever done for it. That it is one of earth's beauty-spots every one knows. That the people, whether white or brown, Christian or Buddhist in profession, need to know the message for our day all Seventh-day Adventists know. It is this that takes away all my interest for mere sightseeing in these countries. Palm-trees and the people's costumes are all very picturesque, but here are *the people* who need the salvation of the Lord. And they need it as it is in the Word by which the third angel's message is preached. One does not need to travel to know that wherever men are they are in need.

A week's voyage, by way of Madras, brought our ship to Calcutta. Now that all Asia is being parceled out and laid under tribute of trade, the great ocean highway runs on to the Far East. Draw a line on the map from England round to the China coast and it will be seen that from start to finish, on the right hand and on the left, it passes no coasts where it can be said that we have made more than the smallest beginning in our work, and for the most part nothing at all has been done. It is not a discouraging view, but it must take away any possible self-complacency as regards the efforts made by us to carry the Word to all.



INDIA SOCIALLY.

G. C. TENNEY.

INDIA is an old man, tottering with age. Ages ago, while our progenitors were wandering wild in the forests of Saxony or worshipping under the mystic rites of Druids in ancient Albion, the civilization of India was already in its dotage. At a time outside the pale of authentic history a branch from the root of Japheth spread out from the human vine, planted after the deluge between the rivers, toward the southeast. It climbed to the "roof of the world" and descended through the Hindu-Koosh passes, overshadowing the sunny plains of India.

The country was already inhabited by the defenceless, effeminate sons of Ham, who were dwelling in ignorance and fancied security, and content. This race formed the mudsills upon which the proud Aryan races built the gigantic structure of India's ancient religious and social system. These Sudras, whose vulgar origin was attested by their being born but once, still live in India, a numerous class whose numbers, oppression and suffering seem to augment rather than diminish. During all the centuries they have been the down-trodden victims of the pride and arrogance of the thrice-born Brahmans.

The revolution with which Indian history begins to be even dimly decipherable is supposed to have occurred about as long before the Christian era as we are living after it. And it was at that time that the foundations of India's present civilization were laid. For it must be remembered that civilization is not a term

or a fact on which modern Christendom holds a monopoly. Civilization is a human process, and its standard is relative rather than absolute. One man's claim to the distinction of being civilized is no better than another's unless both agree to be tried by the same standard. It is just as easy for the Brahman to call us barbarian as it is for us to call him heathen. And if age or venerableness counts for anything, he has the best right to his epithet.

The society of India was, naturally, and humanly speaking, necessarily divided into two classes or castes—the captors and the captives. And just as naturally these were again subdivided; for pride is exclusive and does not freely admit of peers. So we read of the Brahman or priestly order and the Rajput or warrior classes as very early vieing for supremacy. This controversy was settled in favor of the priest. But below them were separated that class that was



INDIAN COBBLERS.

PREPARING THE MEAL.

more or less dependent upon industry or trade for support, and yet was above servile labor. The Vaisyas or merchant caste was thus established. These with the slavish Sudras formed the four great classes of India's social system.

But they were not long preserved, for intermarriages and other complications involved these classes and resulted in the establishment of many other intermediate castes. Each one of the great castes was broken into thousands of fragments until the caste system of India became complex and endless in its intricacies. It might be supposed that such results would be accompanied by a corresponding relaxation of the rules and lines of caste. But this has not been the case. Every calling and avocation, every branch of domestic service, is separated from all others by the most rigid walls of exclusiveness, and these boundaries are respected alike by those who are inside and those who are outside of them.

Caste, though essentially a social and industrial distinction, is the bulwark of Hinduism. The religious devotion, superstition, and tradition are interwoven with the social distinctions of the people. The deep grooves into which society has worn its unchanging course have become the track upon which Hinduism, Brahmanism, and we may say Mohammedanism as well, run their ponderous and soul-crushing establishments. To raise the people out of these requires that they be inspired with better and higher ideals of the present life and that which is to come. These down-trodden sufferers need to know the truth that makes men free, and the power of that Saviour which makes them free indeed. With what unspeakable relief must the poor slave of superstition escape from the dread of almost endless transmigrations and transmutations that intervene between him and his final rest as he receives the Son of God through Whom he becomes at once a member of the heavenly family.

OUR CHILDREN'S HOME.

MRS. D. A. ROBINSON.

CALCUTTA, like every other large city, has its hundreds of neglected children; and although every denomination has an orphanage connected with their mission, yet there are still many who are seen on the streets in a neglected condition. Cases of children who needed shelter and care coming to our notice, and the accounts we read of homes being needed for famine children lead us to make an appeal for a home for destitute children. By the time we received word that such a plan would be supported, circumstances had changed so that it was not possible to get famine orphans only as they were left here in Calcutta by the death of their parents. We decided that children who were starving in this vicinity were just as truly famine sufferers as any who came from the famine districts, so as they have come to us or as we have heard of them we have been taking them in. The first who came were two bright little boys whose mother was dead and whose father was too old and feeble to feed and clothe them; then some boys from the country, whose parents were so poor that in the famine time they could not feed them.

One day a man and his wife and two children, a boy and a girl, came to the door. The mother and daughter were mere skeletons, nothing but skin and bones. The man and boy were very thin, but not like the woman and girl. This family had walked from the Madras Presidency, wending their way for more than four hundred miles. Pinched by the famine, they hoped to find work in Calcutta; but in this they were disappointed and so desired to make their way back to die among their relatives. They wanted to give us the children for they feared the little things would not live to get back. Of course we took them, also gave the parents tickets to take them near their former home. We learned afterwards that the woman died on the way. It was weeks after we took the



STREET SCENES IN CALCUTTA.

children before the little girl got life enough to stir about like a child, but now she is so changed that she would not be recognized as the same girl.

Another case was a baby boy perhaps a year old, whose mother died in one of the hospitals here. When he was brought to us he was so near dead that he could not cry, and only by the best of care was he brought. He is now a sturdy little fellow and quite a favorite with the children. There are many incidents of interest connected with the taking of these little ones, but to relate them all would make this article too long. I will mention only one or two more. One Sabbath morning a little boy of about eight years with his little sister of perhaps three came to our gate begging. They were invited in and the diseased and emaciated condition of the little girl appealed strongly to our sympathies. She had evidently been kept in a starved condition and drugged so as to make her the object of pity that she was, for the purpose of soliciting charity. We had to report the matter to the police who, after investigation, asked us to keep the children. The little girl had the most careful nursing and care for two months, but nothing could save her life. We learned that for nearly two years these little ones had been seen on the streets; the little girl lying or sitting on the ground, while the brother received pice from the passers-by who noticed them. At night he took her to a place called home where a woman who claimed to be their mother took the pice, giving the boy something to eat while the girl was given enough to barely keep her alive and some opium to quiet her. They had in some way eluded the police, visiting different parts of the city and carrying on this inhuman work. The boy proved to be a bright little fellow. He was kept in the home for several weeks when Dr. Place took him into his own family.

When the Doctor was at Jubblepore he learned of a boy whose parents died some months before in consequence of the famine. This lad had been existing eight years by picking up a little here and there, till a boy of twelve took an interest in him and shared his own small earning with him. When offered a good home, he gladly accepted and the Doctor brought him here.

We have in all, taken in forty children, two have died, seven ran away, and one, after being with us for fourteen months, was taken back by his mother. We give the children plenty of good wholesome food such as is the staple diet of the country, prepared without spices or peppers. No fish, flesh or fowl is given them, but fruit they have every day. This of course is different from what they ever had in their homes, for even the poorest have their "chilies," or peppers, and spice to cook with their food.

It is remarked by every one that sees the children, "How well they look;" it would be hard to find a happier lot of boys and girls than they seem to be. They do all their own work, preparing and cooking their own food, washing and ironing their own clothes and keeping the house tidy. Five hours in the day they have school, and they are given ample time for recreation and play.

We had much difficulty at first in finding some one to look after them and direct them in their work. You can hardly imagine the difficulties that beset a person in trying to care for children when you are as one deaf and dumb to them not understanding or being understood of them, but the Lord knew all about it and sent us just the help we needed in our time of need. Now the great need we feel deeply is for a farm where we can give these boys a chance to raise their own living while they are being trained. Including the boy with Dr. Place and the little girl we have in our own family, we now have thirty in the family, their ages ranging from one to thirteen years. In the home there is a good spirit prevailing. Most of the children are truthful and honest, though not so at first, and the home influence soon helps to transform the newcomers.

We are grateful for the interest taken by the friends at home in this branch of the work, and are sure that they would feel gratified if they could see the children for whom they have enabled us to provide a home.

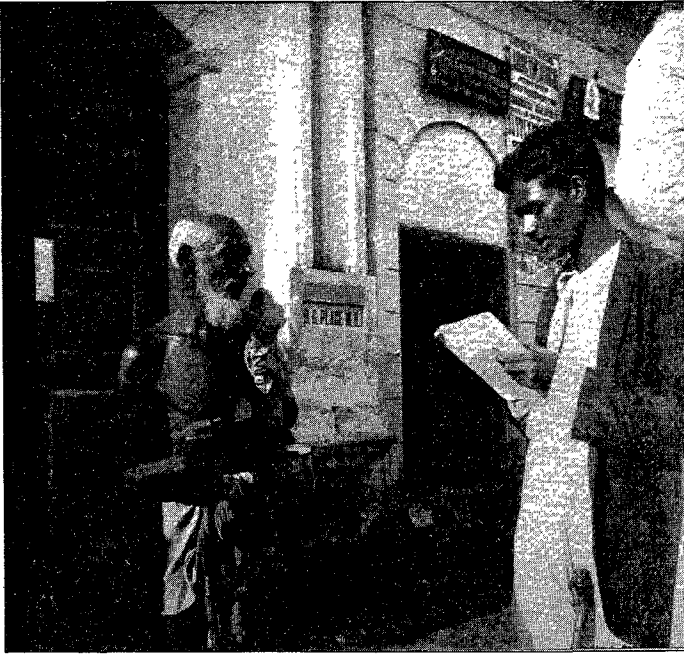
A WORK FOR WOMEN.

O. G. PLACE, M. D.

THE noble work of Pundita Ramabi for the women of this country has not been unknown to us as a people. Thousands of women have benefited directly, and we can not know how many indirectly, by her efforts. She has been greatly crippled for lack of medical training, which, had she had, would have enabled her to accomplish even more.

The demand can not be greater in any country than in India for the Christian woman with a medical education. It is simply impossible to draw a picture of the situation with words. Much has been written about child marriage, and neglected widowhood—all of which evidently is true, but our observations impress us that for the zenana mothers, who are still wives, or at least are women detained in the houses of men, there is a work of mercy which is without limit.

Caste has so fixed it that thousands of lives are lost yearly; many from igno-



AN INDIAN PATIENT.

rance, and more from cruelty to both mothers, and born, and unborn infants. In this land cruelty is more common than kindness.

We have heard of people being cruelly kind, but when it comes to being cruelly ignorant at a time when these young girl wives are about to become mothers, it is most distressing. Physicians are not allowed to render any assistance if it is known that without it the patient will die, unless the physician be a lady.

The midwives of this country are still, one would think from the results, carrying out the command of Pharaoh, only if there is any difference it is in favor of the male children.

At present we can see no need in this world as great as that of a woman physician, with a heart of love and sympathy, combined with medical and surgical skill, to meet such emergencies as any one of experience knows must come to mothers of 11 to 13 years of age.

Our experienced nurses can do much, but in these severe cases without the power or experience of the physician they are at once handicapped. In the city as well as in the country there is the same demand, for as yet there are but a few lady physicians in India. We can see no possible demand for more gentlemen physicians, for the city, but the whole country is open now to women of education. In the name of the suffering womanhood in India I would ask if some American philanthropist would not enjoy supporting a good lady physician in this field to work for the relief of these unfortunate mothers.

Photographs of these cases can not be secured, for no zenana woman's picture is ever seen if she should by chance get one taken. Zenana work is open to women, and those of you who read the report of Miss Burrus in this number will be able with this to get just a glimpse of the many millions of Mohammedan and Hindu mothers and daughters, who not only need help, but are ready to receive instruction both in regard to health and religion, and it is in this way alone that

the Gospel of Christ can ever enter India to accomplish what it should. The mother teaches the child. Impressions are best made before the age of twelve, before which time the daughters must be married. If we want an ignorant and superstitious people, keep the mothers in ignorance; but if the nation is to be prospered, enlighten the mothers. A lady physician can open doors for the nurse and the Gospel here as no other person can.

OOLOOBERIA--A COUNTRY VILLAGE.

S. E. WHITEIS.

OOLOOBERIA is a small village about thirty miles from Calcutta. At this place Miss Burrus with the assistance of two native teachers has opened a school for girls.

I had the privilege of spending a short time with her. I had not been there long when a native gentleman came to invite us to go and see his wife.

I am sure you have often read of the custom of these eastern people when talking of any thing belonging to the one with whom they are conversing. They speak of it in the highest praise, but they speak in great humility of what they themselves possess. He spoke of how comfortably and pleasantly our rooms were arranged, and wished us to come to his humble cottage. Ours is a little mud house with thatch roof, and his a *pucca* (proper) house far superior to ours.

He said his wife was a very ignorant woman (though she may have been well educated in her own language). When we arrived at his home, he told his wife of the great condescension on our part to come to their most humble dwelling.

I sometimes feel quite ill at ease to hear so much superfluous talk though I suppose that is their way of being polite; I think they must consider us rude when we say just what we mean and no more.

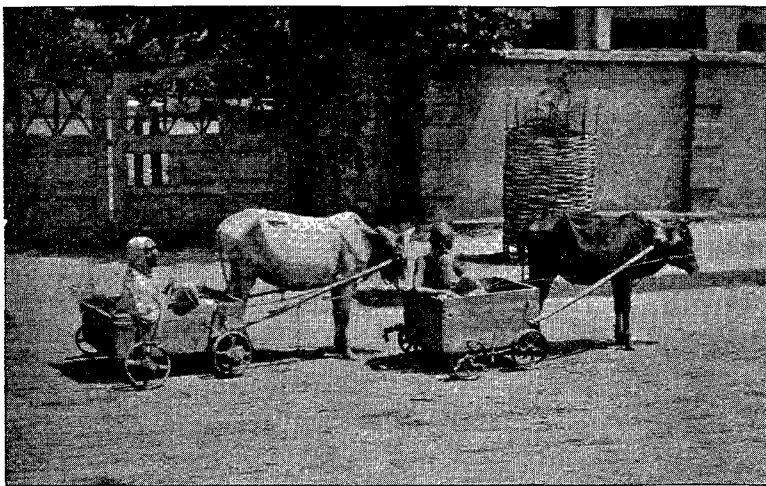
This gentleman said he wanted us to make his home our home, and come just as often as we felt inclined. I have no doubt but that he was sincere in wishing us to call often to see his wife. They are pleased to have their wives get acquainted with English ladies. I am sure that many homes are open, and would gladly welcome a *zenana* teacher. Such invitations have already been given to Miss Burrus; and from the earnest inquiries of some of the *babus*—Bengali gentlemen—in regard to the Saviour and Christian life, it can be seen that the Lord is stirring up hearts to long for a better way.

The people are very easy-going and one would think they have *this* literally for their motto: "Take no thought for the morrow." Just after coming here Miss Burrus wished to get a piece of work done. It would take a man in America three or four hours to do the job; but it took this man about two weeks. He would come and work a little while each day. He wanted to be paid by the

day, but Miss Burrus saw that this would be so expensive that she insisted on paying him by the job. After he had been working about two weeks she became quite annoyed, and told one man that she could send up to the mission and have some one come down and do the work and go back the same day. He smiled as much as to say that was impossible, and said, "O, you must not get in a hurry; Rome was not built in a day."

The children are bright and quick to learn and seem glad to have a school. Some of them come long distances, through the hot sun to attend. The little girls are not allowed to go out alone as they are in America, and that necessitates some other member of the family accompanying them to and from school where they live long distances. Their traveling over the long, hot road four times a day reveals some interest on the part of the friends.

They have a woman to gather up the children in the vicinity of the school, and to take them home again. She is called a *jhee*. It is also her duty to see to their lunch and give them water to drink, for they would not take these things from the hand of a Christian.



BEGGARS WHO RIDE.

Begging seems to be a respectable business here. Some of the higher caste people get their living in that way. The natives think it a virtue to give to them. We tried to get a woman, who had previously done *jhee*'s work, to do that work for the school. O, she said, she was begging now: why should she do that work. Beggars were very numerous at first, but we made it a rule not to give unless they first worked, if they were able, and the numbers were perceptibly lessened, as only a few would work.

A woman became very angry one day when asked to work. She said she *did* work. When asked what her employment was she replied, "begging."

We have seen quite a number of snakes since coming here, some very large

ones. I had always supposed that there was enmity between man and serpent ever since the days of Adam ; but found that, like many other ideas we get into our heads, it is a mistake. The villagers seemed very much surprised that we should want to kill the snakes. They said the animals were harmless ; why should we try to kill them. The occupants of the next house to ours allow two large blacksnakes to live in their wall, with as little concern as we would allow two doves to build their nest under our eaves. There are many who die every year from snake bite.

Here in the village, at about one or two o'clock, when every one is quietly sleeping, suddenly we are awakened by a man going through the streets, screaming at the top of his voice. I understand it is to warn us to look out for thieves.

Many of the children had never seen a white person before we came. When the work first started we had to go to the schoolroom very cautiously for fear of frightening them, but they soon lost their fear and now like to be near us. One little girl, however, was very much frightened, and screamed and cried. The teacher could not pacify her, and at last she rushed out of the schoolroom and ran home; she has never returned. The little girls are very fond of learning to sew or do fancy work, never seeming to tire of it.

We are quite a curiosity in the place, for when we are at work *babus* as well as boys climb up and look over the fence or peep through the cracks; others stand and look through the gate, and some venture inside. There they stand, watching us by the hour. We realize the fact that we are a spectacle to men. The women have just as much curiosity to see us, but according to their custom none but the low-caste working class women would be allowed to venture outside their own walls. They seem to regard white people as a sort of patent medicine cure-all, for whenever any one is sick they come to them at once, even though they have their native doctors to whom they can go.

CALCUTTA TO DARJEELING—ABOVE THE CLOUDS.

MRS. O. G. PLACE.

VERY much contrary to our wishes, but according to the advice and entreaties of our "Committee" and friends, Miss Green and I yielded our wills to that of the majority, and after a brief preparation, left the work in Calcutta for Darjeeling to spend a few weeks in recuperating *melted* energies. The different phases of our work have been presented by others, so a brief description of this trip and our surroundings may not be without interest to some of the "home" friends.

After many fond "good-bys" and "salaams" we left Calcutta, the southern terminus of the Eastern Bengal State Railway, September 21, at 4:30 P. M. On these roads we find four classes of accommodations, first, second, interme-

diate, and third : we had intermediate tickets, which, considering the distance of 369 miles, make the fare quite reasonable, single tickets costing only a little over three dollars and return tickets, good for several months, at one and one-half fare. We were very comfortable in a compartment all by ourselves—here the railroad carriages, instead of being all in one long room entered at each end, are divided by partitions running crosswise, into compartments holding 8 or 10 persons, and entered by doors along the sides of the car—and were soon out past the suburbs of the city, skimming along through the little native hamlets, past the “dhobi-tanks” where the city “dhobis” or laundrymen go to do their washings, drying the clothes on the surrounding grass and bushes ; then out into the broad expanse of rice-fields stretching off on either side as far as the eye can see ; just now, near the close of the rainy season, were vast inundated plains interspersed with fields of livid green, broken now and then by a graceful clump of palms with a little native village nestling near by. One might expect it to become monotonous ; but it doesn't : it is so beautiful—the green of the rice-fields, unlike that of any other grain we ever saw : and especially was it so to us that evening as the rays of the setting sun fell aslant.

As the darkness comes down we rush on through the fields, and the lights begin to gleam out from the hamlets. After making another stop or two our train comes right up to the banks of the mighty Ganges, where we find a nicely equipped little steamer waiting to take us across. We are soon transferred, platform drawn, tacklings loosed and our craft swings out upon the muddy waters. At this point the Ganges is $2\frac{1}{2}$ miles in width. The cluster of lights which marks our landing place on the opposite side, seems close at hand in the darkness, but the current is so strong and the sand-banks so shifting, that a wide sweeping curve up the river has to be made. In a short time, however, the transit is made, and we soon find ourselves safely settled for the night in another comfortable little compartment on a train that will carry us on to the foot of the mountains. Undoing our bedding (in India all travelers carry their beds with them) we soon make ourselves as comfortable as possible, each appropriating a seat to herself, with our luggage stowed away on the upper berths and under the seats. The submerged fields seem to become more general after we cross the river and whenever we waken and look abroad all through the night hours it is just “water, water everywhere.” But our railroad has a solid bed and we spin along at a fine rate, only slowing down once between stations for a danger signal at a bridge. During the night we enter and pass through the great jute producing district of Bengal.

The dawn of day finds us still rushing on across the plains, and nearing Liliguri, a little station only 300 feet above sea-level, which we enter about half past seven, and here we find our tiny mountain train awaiting us, and a tiny train it is indeed, running on rails only 2 feet apart ; but when we all get loaded into the little open cars, the “baby” engine gives us abundant proof of its power by rushing off at a lively rate across the seven-mile strip of level ground intervening between Liliguri and the mountains. This strip is called the *terai*—a Persian word meaning *damp*—a very malarious district, somewhat improved of late by

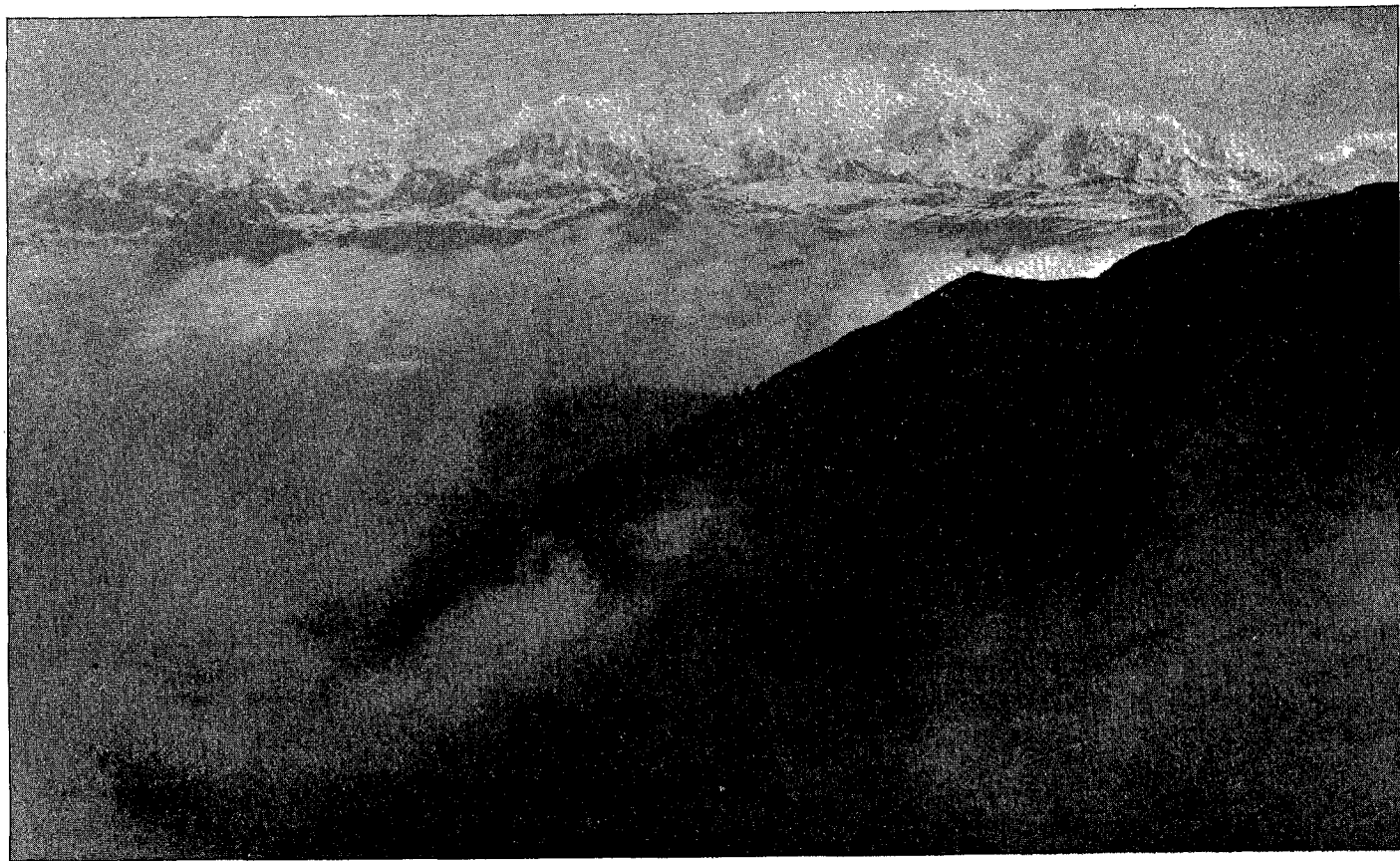
the draining of the tea-gardens which here begin to appear; but we are soon through it, and the ascent of the Himalayas begins.

All the night we've been skimming across submerged plains rising but little from sea-level; but now we begin to go up in good earnest. The little engine puffs and pants, but it pulls us right along, around curves and loops, and zig-zags; now we run under a bridge and in just a moment we are running right over the same bridge, wondering how we ever got there, but seeing our tracks all the way back around the circle. All at once our train slows down a little, halts, backs up, then shoots ahead, and we are running right along on the same side of the mountain as before, only 20 or 30 feet higher up, and so we climb steadily up, making a rise of about a thousand feet an hour.

Oh, the beauty of the forests through which we are going, and the loveliness of the occasional glimpses which we catch of the vast plain left behind us! Unlike our "Rockies," the moisture in this part of the world is so great that these Himalayas are just *clothed* in forests. Lofty trees towering up on either side—such grand old denizens supporting luxuriant vines; and ferns and mosses so abundant; with many strange, beautiful flowers we want so much to examine more closely, but our little iron horse will not stop a moment for us. Now and then our track runs out upon a mountain side from whence we can look down onto, and out over the great plain below us. The higher we rise the grander the view as we trace the windings of the broad Ganges as it flows on toward the sea, amid the verdure of the rice-fields, until it is lost in the misty distance. As one of the most beneficent creatures known it is not to be wondered at that the Indian, ignorant of the Creator, should worship the Ganges. On and on we go, rising higher and higher, never wearying of the glorious panorama. The waterfalls and cataracts are so numerous now after the long, abundant rains; and the water so clear and pure. Once, when the engine stopped to get a drink, we could not help following its example, and the water was *so* good.

A five hours' run brings us to our highest point, the little station of Ghooms, 7,372 feet above sea-level—the highest station in the Old World. From this point we run down grade for 4 miles into Darjeeling, where we arrive at 2:30 P. M., September 22, having been just 22 hours in coming 369 miles, rising 7,300 feet or nearly a mile and a half right up into the air; most of the ascent really made in five hours.

And so here we are, literally "above the clouds." Just at the close of the rainy season as it is, masses of vapor are very active all about us, and much of the time there are as many floating about or resting in the gorge beneath us as there are above us. The beauty of the scenery upon which the eye rests in whatever direction we may look beggars description—the forest-covered mountain sides, cut by the little gorges with silvery cascades leaping down over beautiful rocks, on their way to the great gorge, whose depths the eye can not penetrate; the stately clouds as they roll and unite and disperse above us and about us and below us, so glorious at sunset time; then off to the north and northwest the grand snow range glistening in the rays of the morning sun long before his direct beams fall on us, sometimes hid from our sight but always



HIMALAYAN SNOWS—ABOVE THE CLOUDS.

there, reminding us of the Eternal God "from whence cometh our help." All this beauty can be felt by the soul, but not expressed in words; and the more closely we look into nature the more loveliness we behold; the foliage and flowers; the ferns and mosses and even the tiny lichens on the rocks, all disclose such exquisite wonders of workmanship.

We truly thank God for the privilege of sojourning in such a beautiful spot, and purpose to waste no time in regretting the apparent necessity, but see and appreciate all we can and learn all we can about God's work among these hills. While looking about for house-keeping rooms, we are staying at a pleasant "Home" designed for tired missionaries, situated on and called "Queen's Hill." Its location is healthful and sightly. From our bedroom windows the range of perpetual snows is in plain view. Mt. Kinchinjunga off to the north, only 45 miles away, is next to the highest mountain in the world. Mt. Everest is not visible from Darjeeling; we have to go out to Tiger Hill, five miles distant, to get a good view of his hoary head, 107 miles off to the northwest. This trip we are anticipating.

At present there are here at Queen's Hill several missionaries from different parts of India, recuperating health and vigor, one who has also spent several years in the China Inland Mission, and another who was missionary for fourteen years in Smyrna; so our associations are very pleasant and we continually pray that we may so represent the Master that He may be glorified in all ways.

CONVERSION OF NONEBALA.

G. A. BURRUS.

AMONG all the places visited in my zenana work last winter, none was more interesting than the home of Nonebala, a young Hindu widow living with her father and mother in one of the suburbs of Calcutta. As I visited this house from week to week, telling them over and over "the old, old story," I could not fail to see that the Spirit of God was working with this young woman, and drawing her heart to the Saviour. But I had no opportunity for personal talk with her, as every word was closely watched by her mother and grandmother, who, as she grew more interested, seemed to harden their hearts more and more against the Saviour.

One day as I was passing back of this house on my way to another appointment, Nonebala, contrary to all Hindu custom, unobserved, slipped quietly out of the house and met me with these words, "O, Mem, won't you please take me away from my home where I can be a Christian. I have learned to love Jesus and want to be His disciple, but when I speak of Him and try to follow His teachings, they beat me and tell me I *shall not* be a Christian. Please take me away where I can follow Jesus."

I explained to her that it would be wrong for me to steal her away, but that she must openly take her stand for Christ before her relatives. Then if they drove her away from home, she would be free from responsibility ; but if they refused to allow her to follow Jesus and still would not let her leave home, God would open a way of escape. I dared not keep her longer for fear of the consequences to her if she were seen talking with me, so encouraging her to put her trust in God, I went on my way. The following day, at the usual time, I called at this house, but found the door barred, and could get no response to my knock. Making several other calls I returned later in the evening, and not being expected at that time, found the door open. Going in, I had my lesson with Nonebala as usual, but the other members of the family refused to listen.

The next day as I was visiting in that neighborhood, suddenly I met this young woman running along the street and crying bitterly. Drawing her in from the street to the house of our school-teacher which was just at hand, I learned that the day before she had received a severe beating for listening to me, and again this day had been receiving the most cruel treatment, until in her distress she had rushed from the house into the street, and was making her way to the home of our teacher for protection when I met her. She was not followed at once, as there were no men in the house at the time, and the Hindu women did not dare go out on the street. In the evening, however, when her father returned home, a crowd of men gathered about the house of the teacher demanding that the girl return home. Her father promised her faithfully in the presence of all that if she would only quietly return home that night no one should harm her, and he would make arrangements the next morning for sending her to the house of a Christian relative where she might live a Christian. Taking her father at his word, the girl at last consented to go ; but instead of keeping his word he shut her up in the house, padlocked the doors and windows, telling her if she attempted to escape he would kill her. Every effort was made to induce her to give up all thought of being a Christian, but she remained firm. Her mother threatened to poison her food, saying that she would rather have her die, than become a Christian ; that by taking her life she would save her for God. So the girl was afraid to eat. In this way matters ran on for about a week. We tried again and again to gain access to the house or in some way to get in communication with Nonebala, but in vain.

Not knowing what might be her fate, at last in our Sabbath evening prayer-meeting this case was made a subject of special prayer that God in some way might deliver her.

The following Sunday night at 1 o'clock I was awakened by a knocking on my window, and some one calling me to get up quickly and open the door. On doing so I found this young widow accompanied by the husband of our teacher. Without stopping for explanations I drew her into my room, bolted all the doors and windows and put her to bed. She was so frightened that she scarcely knew what she was doing. As she became somewhat composed I drew from her the following facts :—

On the night in question, by an oversight a ladder had been left in the court,

around which their house is built. Taking advantage of this, Nonebala had quietly stolen into the court at midnight, and by means of the ladder climbed up on the roof, drew the ladder up after her, and let herself down on the outside. Going to the house of our teacher she wakened them and, not daring to stop there, asked for some one to show her the way to us, reaching there as I have said, about 1 o'clock. The next day we sent word to her father that his daughter was safe with us, and that if he wished to see her he might call. He came, and tried by every inducement in his power to get her to return, but in vain. As she was of age he knew he could not take her from us by force, so was compelled to go away without her. After a few days two of her female relatives came in a closed conveyance and tried by tears and entreaties to induce her to change her mind, assuring her that if she would only return her caste would be brought back at whatever cost. Finding her unyielding they seized her and attempted to drag her into the conveyance, but she pulled away from them and escaped. Since then, several attempts have been made to get Nonebala away from us, but in every case God has caused these efforts to come to naught. Since coming to us, this young lady has applied herself with great eagerness to study, and has made excellent progress. At present she is assisting the nurses in the treatment rooms where she proves to be efficient help. She never tires of expressing her gratitude for the way God has led her out of the darkness of heathenism into His marvelous light, and desires to spend the remainder of her life in His service.

MISSIONARY TRAVELS.

ALLEN MOON.

AMONG other missionaries present at the conference at Hamburg was Brother Lapsock, who is now the local superintendent of the work in Russia. He has had a very interesting experience in connection with that work, having visited the greater number of the companies of believers in that country. I did not converse with him personally to any extent, not being able to speak his language; and he could speak but very little English. But through others I learned that he had often been in peril on account of his preaching the Word as the Spirit of the Lord has interpreted it to him. Yet the Lord has sustained him, and he has had courage to labor on under these trying circumstances with apparently not a thought of wavering, for his faith takes hold of the promise of God—"Lo, I am with you alway, even unto the end of the world." We who have been favored with birth in this country, and residence here all our lives, have a very slight conception of what it means to live and labor as a Protestant Christian in some other lands, although the Inquisition has been abolished. Exile in Siberia is not much to be preferred to the old method of dealing with heretics.

There were brethren present from Bohemia and Livonia and Poland. These are more or less surrounded with like influences and conditions, only in modified degree in some cases, as the brethren in Russia. Some of the Russian brethren are now in exile, with no hope of ever regaining their liberty. But God is blessing their captivity to the salvation of some of the people with whom they come in contact while prisoners.

I was unable to converse with many of the brethren I met because of the various languages spoken, but it was good to know that our God hears the cry of all; and as those of strange tongues joined in the service, invoking divine aid in the work in these dark lands, God manifested His willingness to help, by His presence and blessing upon all.

Elders Prescott and Waggoner, of London, took the burden of conducting the Bible study, if we may speak of it as a burden. The responsibility seemed to fall upon them—and no doubt this was from the Lord, for truly He broke the bread of life to hungry souls in the studies. I shall speak more fully of the work of these brethren in connection with my visit to England.

That which impressed me as much as anything else connected with the meeting was the missionary spirit displayed by those in attendance. Calls to assist in enlarging the work in various lines met with a ready response. Several young men offered their services to go to South America and other fields to engage in labor for the advancement of the Master's kingdom. Considering that the conferences represented at this meeting were mission fields, so far as our work is concerned, only a short time ago, this is all the more interesting. The German Conference renders valuable aid in advancing the work in Russia; from the Scandinavian Conference we have been able to secure laborers for Finland and Iceland; and the Central European Conference will prove a recruiting station to the work in Turkey and in the East. The English Conference has a vast field before it in England, Scotland, Ireland, and Wales, with a very small company of laborers that should be enlarged at once.

There is still a great field before all these conferences in Europe. Comparatively little has been done to spread the last message in France and Belgium. Nothing worthy of mention has been undertaken in Spain or Portugal. We have confined our labors to the people of these countries that have been found outside their native land—in South America, Central America, and Mexico. There is still a considerable extent of territory entirely unoccupied in the eastern portion of Europe. So there is abundant opportunity for the exercise of missionary zeal and energy.

After the meeting at Hamburg, which closed July 15, we visited Scandinavia. Our purpose in going there was to become better acquainted with the work already established, and to meet other brethren that were not privileged to attend the meeting at Hamburg, but especially to plan for the work in the regions in the extreme North. The brethren in the different countries of Europe where the work was already established had decided at the conference to endeavor to make their respective fields self-supporting, or as nearly so as would be consistent with the advancement of the cause, in order that the Mission Board might be at

liberty to use its means in the more needy fields, and where the people have not the Word of God and are calling for light. Finland, lying to the north and east of Sweden, has a population composed largely of Swedish and Russian people. The Scandinavian brethren have done a noble work among these people of the frozen North, and some fruit has resulted.

The conferences in Denmark, Sweden, and Norway will have so large a work on hand in their respective territories that it will be impossible for them to carry all the responsibility of the work in Finland and Iceland. For the present, the Mission Board of America will, therefore, have to bear a large share of the expense, and some of the responsibility, of the work of preaching the Gospel there.

In council with the laborers in Scandinavia, it was decided to invite Elder John Hoffman of Iowa to make Finland his field of labor, provided the brethren of Iowa, as well as others concerned, should concur in the recommendation. Brother Hoffman is a Swede, and will readily acquire the dialect spoken in Finland. He also speaks the English language well.

It was a source of satisfaction to meet on this journey many brethren who had spent more or less time in America. Among those whose names have not been mentioned were Brethren Peterson, Casteberg, Lind, and A. Johnson. Brother Casteberg has for some time been engaged in translating English publications into Scandinavian, for circulation among the people of these countries. Others are variously employed—all laboring to advance the knowledge of the precious truth of God among the people of the earth.

REPORT OF THE GERMAN MISSION FIELDS.

L. R. CONRADI.

Growth. Since 1889, when the work in this field was permanently begun, none has been quite so prosperous as the past year. While it took in the beginning four years to attain to a membership of 303, the growth during the ninth year has been 385 souls, 342 of these by baptism, the rest by vote. The loss by death amounted to 13, and 93 were dropped from the records, leaving a net gain of 279. The present membership is 1,349, besides 70 scattered Sabbath keepers. Of these there are in Germany 1,170, in Holland 95, in Rumania 48, in Hungaria 25, in Bohemia 6, and in Bulgaria 5.

The Grace of Giving. Not until 1894 did the tithe reach the sum of \$2,375, while the past year the increase alone amounts to \$2,924, being \$9,879.81. Of this amount Holland raised \$608, Rumania \$186.68, Hungaria \$155.01, Bohemia \$29.13, and Germany \$8,900.99. The first-day offerings amounted to \$414.52; annual offerings \$584.22; Sabbath-school donations \$958.27. Total for missions, \$1,957.01. Then there were raised for the educational fund \$106,

poor fund \$157, printing fund \$39, for a free bed, Sanatorium, Basel, \$347, making the total of home funds \$649. Thus the total amount of tithes and offerings is \$12,485.86. The average tithe per member is \$7.33, other funds \$1.83, or total \$9.16.

REVIEW OF THE WORK DONE.

Germany Proper, with a population of 54 millions, contains 20 states and provinces, ranging from a half to six millions, also some 18 smaller states. Of the larger ones 7 had no ministerial work whatever, of the smaller ones 16. There are also 29 cities of 100,000 inhabitants and upwards; of these 16 have been successfully entered. During the past year eight new companies ranging from 10 to 45 members were established in larger cities and two in smaller ones. Our lectures were well attended in most of the places, from 50 to 400 being present, and the collections mostly covered the rent and the advertisements. The ministerial force at work was five ordained ministers and 17 licentiates and Bible workers. We have laborers among Germans, Poles, Danes, and Livonians.

Canvassing. There were 55 canvassers at work in Germany. They report 8,156 days, 67,619 hours, books delivered 1,950, value \$2,140, payments in advance \$140. Cash receipts on sales of the canvassers \$17,598.77, or 25 cents for each hour of work. In many instances our canvassers prepared the way for ministerial work and in quite a number of cases souls were directly brought into the truth by the canvasser. A number of sisters while keeping themselves by canvassing, labored at the same time faithfully and successfully as Bible workers.

Holland. The last year has been the most encouraging for this field. One year ago, we had among the five millions but two companies with 54 members. The past year two new companies were raised up at the capital and Den Helder with a net gain of 41 souls. The canvassers increased from 2 to 10 and their report for the last year is 1,300 days, 9,500 hours, 215 orders taken, total receipts \$1,597.95. Our new Holland paper started last fall, has grown from 1,500 to 2,500 copies monthly.

Austria Proper. In this large field with a population of 24 millions, strongly Catholic, some six languages are spoken. We have only one Bible worker at Prague, the capital of Bohemia. Two souls were baptized. Whole provinces of this field pressed down by the Papal rule, have never seen an Adventist, perhaps never heard of us.

Hungaria. This country with 18 millions, where five different languages are spoken, has nearly four million Protestants; the laws have also become more favorable of late. Besides occasional visits of two ministers, only one Bible worker has been at work; he sold \$134 worth of literature. We have 25 Sabbath keepers in five different places. Eight were baptized during the year, and one new company established. There is a prospect now of securing also some Hungarian canvassers and the work ought to be followed up more earnestly than ever.

Rumania. The work in this kingdom with 5 millions of people has been almost entirely confined to some German colonists near the Black Sea. There has been an actual loss of two members; the Rumanians as a rule seem hard to reach, and we lack workers in this tongue.

Bulgaria, with $3\frac{1}{2}$ millions, was entered last year and a company of five has been gathered at Rust-chuk on the Danube. Three have been united with us thus far, the other two being fugitive Armenians. We lack literature in this tongue, but steps have been taken to fill this want. Brother Seefried reports 33 sermons and 194 Bible readings and a fair interest among the Bulgarians.

Closing Review. Servia with $2\frac{1}{2}$ millions is the only country thus far left untouched. The total population of the field is 112 millions. Among these we had a working force of 7 ordained ministers, 20 licentiates, and from 50 to 65 canvassers. The report of ministerial work is as follows: sermons 2,186, Bible readings 9,106, meetings 1,428, families visited 14,169. While something has been done, yet as we glance over this vast field, which extends 1,000 miles north and south, and some 900 miles east and west, forming the very heart of Europe and taking into account the fact that we have scarcely one ministerial worker to every four millions of Germans, and one canvasser to every million, and two for every million of Hollanders, and none hardly for the 45 millions speaking some ten other tongues, we are forced to say, "The harvest truly is great, but the laborers are few."

Ship Mission in Hamburg. Hamburg is already the third port in the world, only London and New York surpassing it. Over 12,000 seagoing vessels and 18,000 river boats enter its harbor. We have special permits of the harbor inspector, also of the Hamburg-American line. Steps have been taken to secure a motor boat; nearly one thousand dollars have been subscribed and Captain Christiansen, who commanded the "Pitcairn" and also worked at New York, has been called to take charge of this work.

Educational Work. During the past winter we had an eight weeks institute in connection with a course of lectures at Hamburg. There were 36 pupils in attendance, representing Germany, Holland, and Russia. Most of these afterward engaged directly in the work.

Medical Mission Work. With the fast growth of the German field we realize more than ever the urgent need for aggressive work in this line. Vegetarianism and natural treatment have perhaps to-day more hold on the German people, than anywhere else. Thus we have the public sentiment in a large measure. There are also a number of promising young people anxious to receive a training for this kind of work; last, but not least, quite a sum of money has already been set apart to start it.

The Publishing Work. Last year was the most prosperous our publishing house ever had. Publications were printed in the following nine languages: German, Dutch, Russian, Polish, Livonian, Lettonian, Esthonian, Portuguese, and Hungarian. There were printed 11,655,069 pages, of which 8,766,000 were in German. For the first time our house was able to publish a book in Russian and receive the necessary permission. We print now four journals, two being started this year. Of "Herold der Wahrheit," 416,000 copies were printed, or 17,000 a

number. Of the German church paper "Zionswächter," 14,650. Of "Gute Gesundheit," the German health paper, 47,000, and of the Holland paper "Zionswächter," 17,500, making a total of 495,150 copies.

Some 15 have been employed in the office and printing work. We compose our journals and smaller tracts, but all the printing is done outside. Our house shows a gain of \$4,679.20, as the editorial work had not been charged. But the aim of the managers is to divide all the gain for the furtherance of the cause, and to make the work more self-supporting so that one branch may help the other. Accordingly, this sum has been disposed of by the conference committee to the medical mission, the motor boat, to pay the salary of Brother H. F. Schubert, cover all bad accounts, to get out new publications, also for a free bed for our office employees and canvassers in case of sickness, and for a canvassers' institute.

Net Worth of Our Mission Property. During the past year the growth of our publishing work demanded more room and this was cheaply supplied by putting a floor in the chapel, whereby this itself was improved. The expense incurred was \$1,700, which has all been paid. Our property stands as follows: Real estate \$18,882.21; printing outfit \$13,055.19; total value \$31,937.40.

THE RUSSIAN MISSION FIELD.

Growth. This, the twelfth year since the work was here begun, has been an average year. There were added by baptism 73, by vote 34, while 6 died, and 33 had to be disfellowshipped, leaving a net gain of 65. The present membership is reported at 943, there being also 52 scattered Sabbath keepers. Of these 190 are Russians, 20 Esthonians and Lettonians, the rest Germans.

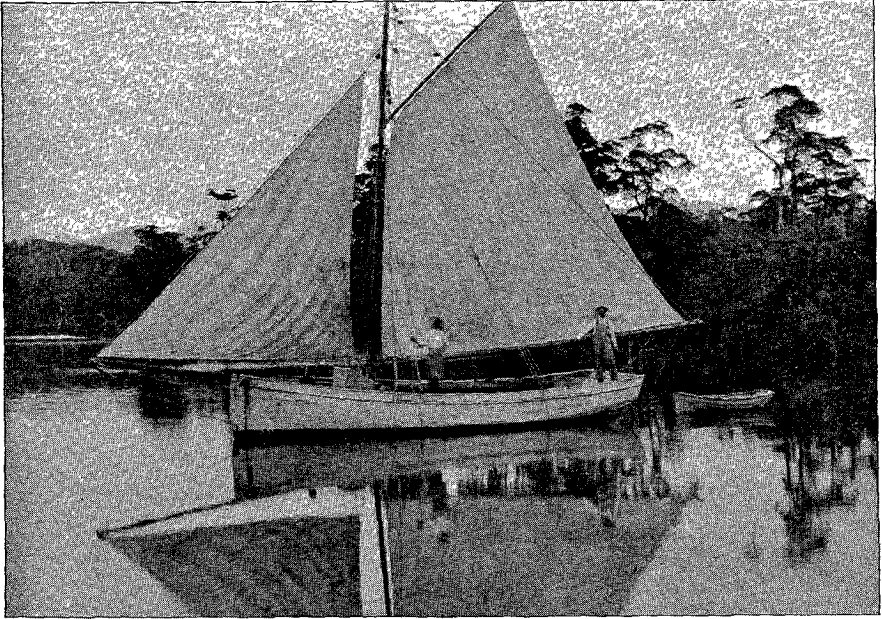
The Grace of Giving. Last year the tithe amounted to \$1,549.23, an increase of \$292.08. Then there were \$224.45 gathered on the arrears of the past year, \$200 came from a bequest, \$250.75 from Sabbath-school donations, \$192.84 from annual offerings, \$30.51 from first-day offerings, making a total of \$2,447.78. Average tithe per member \$1.55, other gifts 90 cents; total \$2.45.

Review of the Work Done. The work forms now a continuous ring from Saratov on the Volga to the Don, then Caucasus, then to the Crimea, then to Bessarabia, along the western border to Volhynia and Poland, and thence along the shores of the Baltic to St. Petersburg, being altogether a distance of 5,000 miles. On the Volga we have seven companies with 166 members, on the Don three churches with 103 members, in the Caucasus eight German companies with 298 members, also some 150 Russians, in the Crimea 71, in Bessarabia about 20, in Volhynia 24, in Poland 5, in Riga 38, in Reval 13, and St. Petersburg 20.

As to the Russian Sabbath Keepers, we find that 20 were added last year; their tithe was \$64, or about 40 cents a member. One of the brethren, who has been imprisoned for many months, has been banished and thus his work is hindered. Another who was ordained as local elder in his stead has been in prison for two months and awaits his trial.

As to Canvassing, we are glad to state that one great difficulty is fully overcome: several of our brethren have secured the necessary permission for the whole country. One canvasser reports 91 days, 62½ hours, \$298 or nearly 50 cents an hour. What we lack is some good leader to instruct the workers and supervise their work. But the great event during the past year and one long sought for is that we finally got one book through the Censure—"Christian Temperance," by Mrs. E. G. White, in the Lettonian tongue. At present we are also taking steps to publish in the Russian and the Esthonian.

Final Review. Taking into account the immense Russian Empire both in Europe and Asia, and considering that soon a railway will connect the Atlantic with the Pacific, and that our work already extends to the Persian border and to Siberia, we can see what a vast and important field is opened before us. Already the truth is being printed in six of the leading tongues: Russian, German, Finnish, Polish, Esthonian, and Lettonian. But as we look upon the handful of workers, only three ordained ministers and seven licentiates for the German population of about $1\frac{1}{2}$ million, and but two native workers for 125 million of people, we see the great need for this field. When we add to this the fact that the work among the natives is for a foreigner almost impossible, and for the native worker results in a short time in banishment, we see how here the Lord must show forth His almighty power to complete His design.



THE "CINA"

SOME EXPERIENCES IN FIJI.

J. E. FULTON.

ON September 14th we started for a trip among a few of the islands of this group. The pronoun "we" refers to Elder C. H. Parker, wife and child, Albert, our young Fijian brother, and the writer. We set sail in our mission cutter "Cina." (The name "Cina" is the Fijian word for "lamp" or "torch-light.") We started late in the afternoon and after beating several miles against a strong head wind, we found darkness upon us, so we dropped anchor to wait for daylight. Navigation among these coral reefs is dangerous, and should be attempted only in daylight, especially inside the barrier reefs where so many hidden coral patches lie. Our vessel is not large, but is fitted with sleeping apartments so that five or six can sleep quite comfortably. The "Cina" is 30 feet long and 10 feet beam.

We started again early the next morning, desiring to enter the Rewa River, which can be done only on high tide. We were too late, and had to wait patiently with the bow of our boat sticking in the mud. This is an oft-recurring experience in tidal-river sailing in Fiji. When we were making sail again, some six or eight Fijians asked for a ride to their town which was on our course. We took them on, and working their passage, we found them very helpful as we had to pass through a narrow channel where we could not sail and so these strong, willing fellows poled us along, or if more convenient, jumped into the water with a long rope and pulled us along. To further pay us for their passage they climbed coconut-trees, and fetched us some drinking nuts. At this stage the coconuts make a very cool and refreshing drink. The next day or two was spent visiting and traveling. We had many pleasant experiences which we can not take space to relate.

We decided to spend Sabbath and Sunday at Navuso, a very nice town, where one of the leading chiefs resides. We found this chief quite ill, but he was glad to see us, and we were glad to have a conversation with him. Our first visit opened the way for us to present the truth to him, for the second day afterwards he sent for us and asked us to tell him about the Sabbath and Lord's coming. He was very attentive, as was also his wife, who is a daughter of old King Cakabau. Her picture appeared in the *MAGAZINE* of April, together with that of her younger sister. This chief was very quick to see the points we sought to lay before him. He and his wife frequently would say *sa dina, sa dina*, which means "That's true, that's true." Brother and Sister Parker had their little organ along, and we sang some good hymns for them which pleased them very much. We thank God for the opportunity we thus enjoyed. While there we attended the Sunday services. This was especially interesting to Brother and Sister Parker who had not seen the like before.

The next day or two, the first experiences of the trip were repeated in poling and rowing and getting stuck, but afterwards we reached the coast again, and having deep water and fair wind we sailed quite rapidly. We finally reached Ovalau, the island where Levuka, the old capital of Fiji, is situated. We spent several days on this island, visited several towns, became acquainted with a number of missionaries, and had the opportunity of preaching a few times in the native language. We are quite deeply impressed with this part of Fiji, as it is centrally located, thickly populated, and inhabited by a very prosperous people.

In coming back to Suva we stopped one night at the island of Moturiki. We knew no one on the island, but soon made ourselves known, and we were treated very well indeed. We were invited to remain over night in the ordained native preacher's house. We can see evidences that the Lord is working. One leading chief is very anxious we should come to his town. He offers to give us a piece of land and the use of a church of which he has charge. One ordained preacher expresses much interest in the truth and has written to the conference asking their assistance to prove that Sunday is the Sabbath. He is getting little help, he says. We hope soon to have some literature in the native language.

DEPARTURES.



MR. AND MRS. BURDEN.

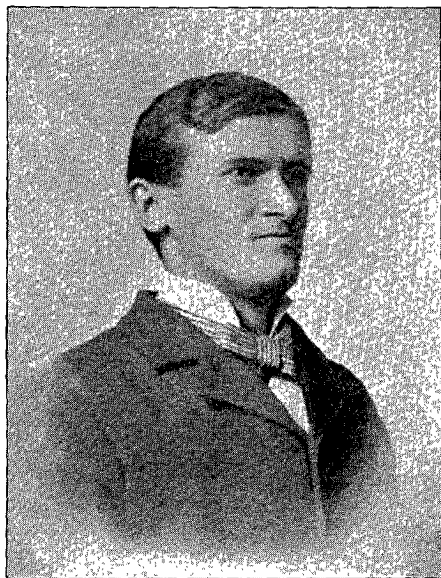
OUR departures this month include Mr. W. D. Burden and wife, who sailed November 7, for Japan, to render assistance in the educational work to Professor W. C. Grainger, our representative in Tokio.

For some years Brother Burden was connected with Sabbath-school and church work in Portland, Oregon. For four years he was an attendant at the Healdsburg, California, College, part of the time being connected with the domestic management of the Home. The last two years he spent in San Francisco, about half of that time being engaged in teaching in the Japanese mission school, and doing Bible and general missionary work.

Mrs. Burden is the daughter of Professor Grainger, and having been connected with her father in school work, in the States, will render valued assistance in the land to which she is going. May prosperity attend all their future work.

Of the company of workers who sailed for Cape Town, South Africa, September 17, we have been able to secure the photo only of Dr. Thomas H. Rice. He was born in Schuylkill county, Pennsylvania, 25 years ago, and while still in his youth his parents removed to Pottstown, Pennsylvania, where Brother Rice received a public school education, graduating with high honors from the high school in that city. In 1894 he graduated in the Medical Department of the University of Pennsylvania. He practised medicine in Pottstown and Bangor.

About one year ago Dr. Rice accepted the truths proclaimed by the Seventh-day Adventists, and feeling a keen desire to enter the medical missionary field he became connected with the Battle Creek Sanitarium, that he might become more conversant with that important work. He was laboring in medical relief and missionary work in Chicago when invited to assist Dr. Anthony in the Claremont Sanitarium, in Cape Town, South Africa.



T. H. RICE, M. D.



G. C. TENNEY.

November 17, on the steamer "Aorangi" Elder G. C. Tenney and family left Vancouver, B. C., for their new field of labor in Australia.

Elder Tenney first heard the truth in 1864, in Wisconsin, from Elder T. M. Steward; he was baptized two years later by Elder R. F. Andrews, and at the beginning of his Christian experience was chosen local church elder in which capacity he served until 1874, when, in accordance with the earnest counsel of Elder G. I. Butler and others that he give himself exclusively to the work of the message, he attended Battle Creek College during the winter of 1874-5.

The following three seasons were spent in the work of the ministry in Wisconsin; in the fall of 1878 he returned to the College; and in the spring of 1879 the Sanitarium employed him to act as chaplain and business agent. Later he again labored in Wisconsin,

where he remained until 1884, when he was removed to Fargo, North Dakota, being the first Seventh-day Adventist laborer in that field.

In 1885 Elder Tenney was chosen president of the Minnesota Conference. Two years later, while attending the General Conference held in Oakland, he was appointed to the work in Australia. While there the Australian Conference and the Echo Publishing Company were both organized.

In 1893 he returned to the United States via India, Egypt, Palestine, and Italy, and wrote "Land and Sea," descriptive of his travels. For one year he taught Bible in Battle Creek College, and for two years served in the editorial department of the "Review and Herald." In October, 1897, he became Bible instructor in the Medical Missionary College and Training School, leaving this work in September of the present year to return to Australia where he will be in charge of the Queensland Mission.

It was a cheerful company of eleven who boarded the immense steamship "St. Paul" on Wednesday, November 30, at pier 14, North River, New York City, to start on their long journey to Africa. This company was composed of Elder F. L. Mead and family, Mr. and Mrs. G. J. Lloyd, Dr. and Mrs. H. A. Green, Mr. A. J. Chaney, Miss E. Hiva Starr and Miss Esther Peterson.

The day was very raw and snow had been falling for some time, but quite a representation of the New York and Brooklyn churches was at the pier to bid the voyagers "God speed." The secretary and treasurer of the Foreign Mission Board were there to complete arrangements as far as possible to make their trip pleasant and comfortable. The American Line accorded our agency the most favorable second cabin accommodations to be had on the ship for this party. If our missionaries are seasick it will not be the fault of the American Line.



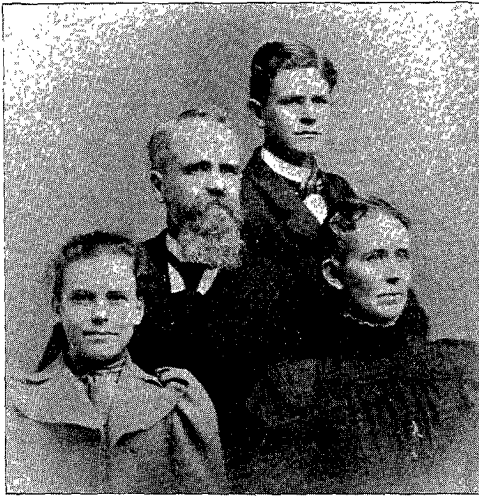
MRS. G. J. LLOYD.



G. J. LLOYD.



A. J. CHANEY.



F. L. MEAD AND FAMILY.



E. HIVA STARR.



MR. AND MRS. H. A. GREEN.



ESTHER PETERSON.

Several of this party have crossed the ocean more than once before but to half of them at least it will be a new experience. They were all full of hope and courage looking forward with trustfulness that their new field of labor was marked out by the Lord.

Elder Mead, who has labored all over the United States as General Canvassing Agent, is known by our people everywhere and his face will be readily recognized in the accompanying group.

Brother and Sister Lloyd have labored acceptably as canvassers and will strengthen the work in Africa. Dr. Green is needed to fill the vacancy occasioned by the death of Dr. Carmichael in Matabeleland. Miss Peterson has been a successful canvasser and there is a place open for her in the work. Miss Starr who has only been home two years on a furlough returns to Africa by urgent request to again take up the Bible work. Brother Chaney, for a number of years a laborer at the West Coast of Africa, now accompanies Brother Mead to South Central Africa to adapt his long experience to the line of work he will find waiting for him in Matabeleland. Brother Mead's children have had a Battle Creek training in school and in the Review and Herald office, and will be able to render assistance in the work as far as their ability extends.

May God's blessing attend all of these workers, and make their labors fruitful.

LETTERS.

AUSTRALIA.

WE are connected with the school here in Cooranbong. We have over 100 students in attendance. In some respects this institution is conducted differently than any other school among our people, or anywhere else in the world, so far as I know. Sometimes over twenty of the students are out doing missionary work—all kinds of missionary labor from Christian help work, to preaching the Gospel.

S. N. HASKELL.

CHILI.

I have just sent away to Callao, Peru, six persons with the \$150 you sent me for that purpose. The brethren will probably locate in Callao instead of Lima, as it is the port. Brother —— is a good carpenter, and a very good man, I think. We thought best to ordain him to the work of the ministry before he left. These workers go to a field but little better than Turkey, so we must not forget to pray for them. A friend of mine in Callao wrote me that a man was arrested there for selling a Bible, but God can work it out to His glory.

G. H. BABER.

HILO, HAWAII.

Our work is increasing every week. There is plenty to be done. Here are the Japanese and Portuguese without any help. If some good Portuguese family could be found to come here, they could find all they could do. There should be a family here especially for the Japanese. If there are any idle families in your country, who are willing to work, send them along, and we can find plenty for them to do so they need not remain idle long.

We have a very encouraging work started among the Chinese, and there is a fine class of natives attending our Sabbath meetings. We have been invited to help in the Sunday services in one of the Hawaiian churches. Then on that same day I hold two meetings especially for the Chinese, and a nice little company attends, and some are becoming interested. We feel thankful to have a part in this closing message. God is blessing us, and we are striving to be faithful in the part He has given us to do. I hope the Board will see that a mission is opened up in China this year, as there is great need of it. H. H. BRAND.

SOUTH AFRICA.

Our company of five consisting of Dr. Rice, Anna C. King, Mr. and Mrs. J. V. Willson and our daughter Floy left New York City, September 17, for Cape Town, South Africa via London.

The weather was fair, and the sea smooth nearly all the way, both from America to England, and from there to Cape Town, so very little seasickness was experienced.

We took the Cunard liner "Lucania" from New York, and the "Dunvegan Castle" from London. The company stopped one week in London where we visited noted places of interest, and saw many things that it will be profitable to remember.

On the way to South Africa the ship made one stop—at Maderia for fruit and vegetables. We arrived in Cape Town, October 3, in good health and spirits, and received a cordial welcome. There is a needy field in Africa, and we ask you to remember us at the throne of grace.

J. V. WILLSON.

ST. JOHN'S, ANTIGUA.

I left home six weeks ago, spent two weeks at St. Lucia, and have been here four weeks. We are holding meetings almost every night. The attendance is not large, nor very regular. By visiting and becoming acquainted with the people I find so many who believe that the Sabbath is right, but have never yielded to obey. They have been convicted ever since Brother Ball was here. If all who believe that the seventh day is the Sabbath would obey, I think we would soon have a church here of more than 200 members. They make their circumstances an excuse for not obeying. I never before met just such a state of things. Two young women—school teachers—and a man who lives here have decided to obey. Then I have some other very interesting cases, but I do not know what the outcome will be. It is almost like "hoping against hope" in many of these cases.

Times are close and hard. They never were so bad on this island. The poor are really suffering for food. Already four men have died for want of something to eat. There are now more than 100 persons who are daily helped at public expense, besides the helpless ones who are sick and old. The poor are unable to buy books, and the rich will not. So you see our canvassers have a hard time getting along. I have been trying to sell some of our papers, but it can not be done.

E. VAN DEUSEN.

JAMAICA.

Our greatest trouble is that there are no schools. My three brothers, aged 10, 12, and 15, need to be in school. All they know is what I am able to teach them, or they learn by studying alone. We dislike the idea of sending them to America: they are too young and do not wish to leave home. How we hope and pray that a school will soon be established on this island.

We sorely miss companionship, and the faces of Americans, which we seldom see; yet we did not come expecting to find everything easy, and we are happy in the thought that we are doing our work for One Who did so much for us, and we are glad we are here. I have seen but one American girl since I left the United States two and one-half years ago.

Nature has done much for this island and we enjoy the scenery so much.

HATTIE HALL.

Everything seems to be in very good shape in Jamaica. There are about 500 of us now in the island. Brother Enoch's reports from Port Antonio are encouraging, and a good interest is springing up at Spanish Town, under Elder Richardson. He is quite well, and his wife is doing fairly well healthwise now, but at first she seemed to be very much depressed by the climate and the fleas. Brother Eastman, who was ordained just before Elder Haysmer left on the "Herald," reports six souls just baptized at Bluefields. Several more are ready to be buried with Christ in this place. We had quarterly meeting yesterday, and it was a glorious occasion indeed, and it was evident that all received a rich Sabbath-day's blessing.

E. V. ORRELL.

COLOMBIA.

My work has all been of a private character, carried on in connection with the lines of labor that I have had to follow to support myself. I have never been sorry that I came here, as many have heard some of the truth, and no doubt would accept if there were some one to follow up the interest awakened. This I try to do as much as possible, but as I have to teach for a livelihood, I must conform to the time of my students, and this often prevents my following up the interest as systematically as is required to produce the best results.

I am now having regular studies with several young men who come to my room two or three times a week. Sometimes there are as many as five or six, and again there are only two. I hold regular Bible studies on three evenings of each week, two of which are in my room, while the other is in a private family.

In addition to these regular studies, I have many short conversations and readings upon the subject of religion.

Since the first of September, 1897, I have ordered and paid for more than \$120 worth of periodicals and tracts, in addition to the Spanish tracts that have been sent by your society. During 1898 I have used the following papers: 11 copies of the "Signs of the Times," 10 copies of the "American Sentinel," 50 copies "El Faro," and 200 copies "El Amigo de la Verdad;" in addition to these I have the "Bible Students'" and other "Libraries" of the regular English tract form.

The people have already been warned against reading papers that are given to them—and in these warnings of the clergy plain reference is made to the work I am trying to do, for no other Protestant workers give away any great number of papers free. The people look for my coming from time to time, and are always glad to see me. They miss the visits of the paper if it does not reach them periodically.

F. C. KELLY.

INDIA.

It has taken us some time to become acquainted with the language and customs of the people, but I am now able to carry on sufficient conversation in the native tongue to examine, prescribe for, and give general instructions to, patients who do not understand English. I am reading in the third reader and studying the grammar. Of course I do this as I get time, along with my other work. It is one thing to learn to read the language, and it is quite another thing to be able to speak it. These languages are not written as they are spoken, and when one gets a good vocabulary of "book words," then he must learn another list of words to be used in conversation.

We very much need two more physicians—a lady and a gentleman should be sent to supply our necessities here. I am confident that active physicians in this country can, in the large cities, not only earn their own wages, but they can bring enough money into the mission to aid in meeting its expenses. I think the same is true of efficient nurses. We have a good location, and are busy.

O. G. PLACE, M. D.

There is one other matter I would like to have you consider: Is there any way whereby we can have about \$2,000 with which to push the "Oriental Watchman" during 1899? Such a sum would enable us to send out 10,000 copies each issue, and these could be scattered all over the country. O, if we only could have some of the backing that the "Signs" is getting by so many of our people, then we could get at some of these millions scattered all over India. There may be some individuals who would be glad to take part in a special enterprise like this. Do something if you can, and do it soon. Your workers are here doing the best they can, but I want to tell you that in the natural course of things they will wear out a good deal quicker here in this enervating climate than they would in America. We are willing to be here and to die here, but give us the best facilities you can.

D. A. ROBINSON.

HOME DEPARTMENT.

FOURTH SABBATH READING.—DECEMBER 24, 1898.

OURS IS THE SOWING.

J. O. CORLISS.

THROUGH the words of the wise man the Lord has told us to cast our bread upon the waters, with the assurance that we shall find it after many days. Eccl. xi : 1. It matters little as to what particular phase of ancient husbandry this text has reference: we know that its statement is founded upon an eternal principle, and therefore can not fail. When the oriental witnesses the inundation of his land, instead of fearing to cast forth his seed, which forms a goodly portion of his sustenance, that is the very time when he hastens to scatter the seed, even to sow it "beside all waters," for by so doing he knows that in due time he will reap a bountiful harvest. Isa. xxxii : 19, 20.

All the results of such sowing will not be found in the immediate locality of the sowing; for as the waters move about in their restlessness, and finally recede into their native channels, some of the seed will naturally be deposited at a distance. There may be no prospect of its recovery under any circumstances, but all along the retreat of the element, to which the precious kernels have been committed, will remain traces of the source from which the seed fell to reveal the ownership of its accrued results.

In all this, however, there are three necessary steps,—*sowing, waiting and receiving*. With his sowing the work of the sower is done, since he can do nothing more for the success of the scattered seed, and he can not possibly recover it if he would. In casting it abroad, it was entirely committed to another, and should be left there without any misgiving as to its final ordering. Only by patiently waiting the turn of nature's forces, will the sower again find the results of his sowing.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Mark iv : 26, 27. This thought of the sower *knowing not how* the seed grows and matures, is one of God's most wonderful provisions for the test of man's faith. Did we *know how* the matter is effected, how quickly we would take all credit to ourselves. Then again, we would not be willing to commit any seed to the surging elements without a prospect of *seeing how* the development was taking place. Many there are perhaps who have in their early love for God, given freely for the sowing of truth, but because they did not *see how* it was doing its work, they have somehow concluded that it is useless to continue sowing without results.

But all we are asked to do is to *keep sowing* and to "sow beside all waters." We have nothing to do with the results; they are in the power of God, and faith in Him should prevent us from questioning His methods in the disposal of our sowing. What may seem to us unwise methods in the use of ways and means, may be after all the only true arrangement under God, for certain results to be obtained.

One item of history which fell under the writer's own observation may not be amiss here, to illustrate how God turns to account many of those efforts which seem in human judgment to be utterly futile:—

Some thirteen years ago while living in Oakland, California, and working in the interests of the church at that place, there came to my house a Spanish sailor, who talked broken English. Taking the chair proffered him, he seemed very uneasy, and soon the perspiration was standing in beads all over his face. However, he managed to tell me that he had just landed from a foreign voyage, and that he was looking for some Sabbath-keeper with whom to converse. Questioning as to his knowledge of the people for whom he was looking, he said that in a foreign port (the name of which I do not remember) some one brought aboard the ship a book, which taught the principles held by that people. He had read the book, endorsed the principles, and had longed to find that body of people who also believed them.

After quite a long and satisfactory talk with him, he reached into his pocket and drew forth five twenty-dollar gold pieces. Handing them to me, he said he wanted them to be used in the Lord's work, as the tithe of his earnings during the last voyage. He then told me that he was desirous of translating into Spanish some of our best small tracts, and doing missionary work with them among the people of South America.

In this last work, however, he did not receive the most encouragement from those whom he thought ought to help him, and after a time he drifted away to Southern California, and then to South America. I saw nothing more of him, and heard nothing more about him for years. Upon my return to Battle Creek a few days ago, I stepped into the railroad station, when a man walked up to me with extended hand, saying with a foreign accent: "Perhaps you do not remember me." I certainly knew the voice, but was at first at a loss to replace the man. Suddenly it all came to me. "Oh yes," said I, "we met in California." He shook my hand heartily, then turned to go, and as I pressed him to wait he said he could not, for he must take the train then standing there to go to New York, and from thence embark to Puerto Rico to do missionary work among the Spaniards who had just become American citizens by annexation.

This man was to be the first missionary from our people to the newly acquired territory resulting from the Spanish-American war. He did not wait to be sent by some Board, and so have all his expenses guaranteed, but his is volunteer service; irregular to be sure, but self-supporting. His work may not be done on the exact lines that some others would operate, but who knows but what God has prepared in him a "Baptist" to open the way for the message of truth for these days to reach the people of Puerto Rico?

All things are open to the eyes of Him with Whom we have to do. He knew many years ago that the people of that island must hear the truth before the Lord comes, and we do not know that God has not been for years preparing this man for the work he has voluntarily undertaken. The seed sown in his heart so long ago has been growing, as only the Lord knows how, and the one who cast that seed upon the waters in the Orient so many years ago, in the form of printed truth, while he may not in this life *know how* it has grown up, he may keep on sowing in other places resting assured that he will find it all again after many days.

WORKING FOR JESUS.

J. P. HENDERSON.

RECENTLY a sister in one of our good churches found time in the midst of her domestic cares to engage in "working for Jesus," as she so expresses it. Her efforts have been abundantly successful. Several persons are observing the Sabbath some of whom are truly converted, and others are deeply interested. A recent visit to this sister's home and church found her full of the spirit and greatly rejoicing. Frequently during our conversation she would give expression to her feelings by saying, "I never was so happy in all my life. It is so sweet to work for Jesus."

Good judgment is exercised in the efforts of this good worker. She does not engage in the formal distribution of reading matter alone, but with her soul filled with earnest anxiety for the work of the Master she seeks out the rich and the poor alike in personal efforts.

With her very being animated with the love of Jesus, and her pocketbook open to the wants of the needy, her prayers and tears are carrying conviction into benighted homes and reaching the hearts of many weary, sin-sick souls.

In her experience we find another verification of the promise in Prov. xi : 25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

A converted soul can not long remain inactive and retain its spirituality. Labor is a necessary factor to health and happiness. As it is to physical vitality so it is to spiritual godliness. Exercise in one channel prepares an individual for usefulness in another, but inactivity lessens his power of endurance and if persisted in will eventually unfit him for any field of usefulness. True religion is a strange commodity; the more of it you handle and distribute the greater will be the supply left in store.

Like the widow's meal, so long as she fed the man of God it "wasted not." 1 Kings xvii : 16. So long as we pour out our hearts in doing unselfish service for Jesus so long will we be fed with spiritual good things.

As water is kept pure by continual motion so active Christian zeal is necessary to spiritual purification. Constant use prevents rust and decay.

If we would prevent spiritual degeneration we must cultivate spiritual regeneration.

To grow in grace one must himself grow grace. Life is sweet to the one that uses it well, so "Jesus" is sweet to the one who "works" in His love. The barren fig-tree was cursed and withered away. The branch "that beareth not fruit he taketh away," but "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John xv: 5.

FOURTH SABBATH EXERCISE.—DECEMBER 24, 1898.

SOWING THE SEED.

JENNIE THAYER.

1. In the parable of the sower, upon how many kinds of ground did the seed fall? Mark iv : 4-8.
2. How many of these yielded fruit? Verse 8.
3. What does the record say is the work of the sower? Verse 14.
4. Is there any intimation that he is responsible for the kind of ground upon which the seed falls?
5. What text shows that the sower is not held responsible for the reception of the Word? Eze. ii : 7.
6. What is the object of proclaiming the Word to those who will not receive it? Eze. xxxiii : 33; Matt. xxiv : 14.
7. Will the Word sown accomplish the purpose of its Author? Isa. lv : 10, 11.
8. What is His promise to the sower? Ps. cxxvi : 5, 6.
9. Upon what class of sowers has He pronounced a blessing? Isa. xxxii : 20
10. How diligent should the sower be? Eccl. xi : 6.
11. What should he ever bear in mind? John xv : 5.

TAKE UP THY CROSS.

JOHN MC CARTHY.

E'ER bear the cross, the Saviour's cross,
If you the crown would gain;
Count everything of earth as dross,
God's smile you'll then obtain.
And oh how blessed 'tis to know
You've His approval here below.

E'er bear the cross, the Saviour's cross,
Ne'er more shrink back, from shame;
Should you for Him e'er suffer loss,
That same you shall reclaim
With treble interest in heaven,
Which surely shall to you be given.

E'er bear the cross, the Saviour's cross,
Since He our sins has borne;
Should we not tread His holy course,
And wear the crown of thorn?
Then let us follow all the way
To Calvary's heights, and endless day.

E'er bear the cross, the Saviour's cross,
His love then sure shall flow
Into our hearts; 'twill cleanse from dross
And purity bestow.
Then Jesus only shall we see;
In life, He all in all shall be.

REPORT OF TRACT SOCIETIES FOR QUARTER ENDING SEPTEMBER 30, 1898.

SOCIETIES.	Number Societies.	No. of Societies Reporting.	Number Members.	No. of Individual Reports Returned.	Letters Written.	Letters Received.	Bible Readings Held.	Missionary Visits Made.	Periodicals Distributed.	Pages, Books, and Tracts Distributed.	Subscriptions for Periodicals.	Received on Sale of Literature.	Fourth Sabbath Donations.	First-day Offerings.	Other Missionary Donations.
Atlantic,	22	12	1331	. . .	111	78	281	689	5,470	39,079	. . . .	\$19 26	\$34 98	. . . .	. . . .
Dakota,	55	27	781	268	137	53	312	38	7,191	40,852	179	. . . .	41 53	\$57 63	. . . .
Iowa,	122	110	3417	857	675	405	713	2304	39,917	391,685	1318	543 42	148 12	287 19	\$688 16
Illinois,	26	7	. .	52	61	9	81	5	6,274	38,419	. . . .	. . . .	. . . .	. . . .	. . . .
Kansas,	88	30	3200	. .	184	102	154	99	19,952	88,713	127	. . . .	. . . .	169 60	. . . .
Missouri,	45	19	442	76	154	40	143	138	93,670	176,440	. . . .	. . . .	. . . .	. . . .	. . . .
Michigan,	176	85	7413	221	179	84	209	37	7,443	63,941	. . . .	359 08	86 17	67 86	153 31
Minnesota,	67	33	644	300	1619	410	144	832	13,701	425,351	. . . .	. . . .	137 36	54 88	416 05
Maine,	17	8	473	34	28	19	9	113	2,560	32,317	. . . .	. . . .	. . . .	. . . .	. . . .
Nebraska,	43	18	2200	100	100	55	686	. .	15,162	. . . .	11274	2,352 13	. . . .	21 75	73 43
New England	33	24	757	160	340	159	190	714	16,452	290,012	. . . .	694 96	200 77	94 96	189 63
Ohio,	76	24	2100	20	31	10	22	10	752	10,816	216	19 06	20 32	223 11	. . . .
*Pennsylvania, . . . .	. .	. .	. .	. .	353	131	502	. .	33,874	315,804	723	. . . .	. . . .	324 65	. . . .
Southern,	27	14	283	. .	474	263	592	1195	8,655	96,114	65	10 20	12 29	23 02	43 13
West Virginia,	9	4	. .	. .	293	154	8	864	456	52,407	11	499 83	22	10 70	181 53
Wisconsin,	88	48	. .	217	105	53	161	169	7,925	59,234	184	. . . .	. . . .	. . . .	. . . .

Report of Tract Societies.

* Six months.

BRIEF MENTION.

BEGINNING on page 478 is an alphabetical index of the present volume, which will be found very serviceable for purposes of reference.

—In renewing a subscription, or requesting that an address be changed, be sure to give the name that appears on the yellow tab on the MAGAZINE. This will save much confusion in our office.

—Near Balaclava, Jamaica, where Elder C. A. Hall is now laboring, “a score of names are on the covenant already, with a few more to follow.”

—Our teacher at Waterloo, Jamaica, writes that the people at Mahogany Grove are interested in the message. Six prominent citizens of that district have begun to keep the Sabbath.

—Just as we go to press, word reaches us that two of our brethren whom the Foreign Mission Board recently sent to Arequipa, Peru, and their aged step-father, are in jail for selling Bibles, tracts, etc. The report says there was “strong feeling against them, with threats of lynching. This is Roman Catholicism pure and simple, where it has full sway. Where heretics are not persecuted real Romanism rules not.”

--A brother writes: “A short time ago the Lord placed in my hands means which I was not expecting. All that I have is His, and there will never be a more opportune time to expend it for Him, so I send you a draft for \$100.00, asking that India and China be especially remembered. But the field is the world, and if there are other more urgent needs at present, you are at liberty to use it as you think best.”

—THE MISSIONARY MAGAZINE for 1899 will be of more interest than ever. Renew your subscription, and show the paper to your friends.

—We would call attention to the advertisement of the Remington typewriter on the last page of cover. If you want a machine that will last a lifetime with proper usage, get a Remington—unexcelled for manifolding work!

—Have you seen the daintiest, most unique little booklet just published by the Pacific Press Publishing Company, Oakland, California, entitled, “Battle Hymn of the Kingdom,” by Frances Eugenia Bolton? It is a beautifully illustrated poem dedicated “To those who know the peace of Christ; to those who know it not, yet yearn for it; and to the church militant of our Lord in all the earth, for the glory of the name of the Prince of Peace.” It is just the thing for a holiday gift to an unconverted friend. Send to the Pacific Press for one. Price in art velum cloth, gilt top, 50 cents each; heavy leatherette, 25 cents.

All who may wish to make donations to the Foreign Mission Board can send their offerings to the treasurer, direct, or through the Secretary of their State Tract Society.

The address of the Treasurer of the Foreign Mission Board is, W. H. Edwards, 1730 North 15th Street, Philadelphia, Pa.

Complaints have reached our office that some of our readers do not receive their MAGAZINE regularly. The management desire every subscriber to have every issue. Missing numbers will be supplied upon application.

INDEX TO VOLUME X.

To ascertain in which month any page is contained observe the following: January, pages 1 to 32; February, 33 to 72; March, 73 to 112; April, 113 to 152; May, 153 to 192; June, 193 to 232; July, 233 to 272; August, 273 to 312; September, 313 to 352; October, 353 to 392; November, 393 to 432; December, 433 to 480.

A.

Abiding in the Vine	54
Africa, a Plea for	419
" and Modern Missions	183
Angels of God Guard the Workers	218
Annual Offering, The	2
Are You Waiting for the Coming of Christ?	220
Argentine, a Missionary Trip in	252
Argentine and Uruguay	87, 322
Arrowauks, The	5
As Seen by Our Readers	312
Australia, <i>en route</i> to	407
Awake	306
Awake out of Sleep	56

B.

Bahama Islands, The	24
Bethany Indian Mission	329
Be Up and Doing (poetry)	159
Boers of South Africa	411
Brazil	85, 132, 417
" Indians of	91
" Agriculture in	404
Brief Mention, 31, 71, 111, 151, 190, 232, 311, 392, 432, 477	
British Guiana	135, 250

C.

Calcutta to Darjeeling—Above the Clouds	451
Caribbees, The	6
Central America	236
Children's Page	62
China, Christian Missions in	39
" Proposed School in	50

China, Needs of	413
Chinese, The	43
" Among the	171
" Woman, The	224, 244
" Reform	233, 295
Christian Soldiers and their Work	102
Christ's Commission	263
City Mission, Our	57
College and the Missionary	34, 73
Come Over and Help Us	221
Consider the Lilies	378
Cook Islands	324
Cross, Take up Thy (poem)	475
Cuba, Sketch of the Gospel in	14

D.

Denmark	368
Departures	66, 106, 150, 183, 227, 298, 337, 380, 421, 465
Devoted Things	38

E.

Efforts, Missionary	318
Envelope Plan	159
European Conference Society, Par- tial Report of	430

F.

Fijians, The	163
Fiji, School Exercises in	414
Fiji, Some Experiences in	463
Finland	374
Foreign Work, Our Privilege in Connection with	303

G.

Georgia, Convicts of	271
German Conference	358
German Mission Fields, Report of, 459	
Gold Coast	206
God's Witnesses	113
Gospel Help Mission	104

H.

Hausaland	203
Hawaiian Islands	125
Haytians, Sayings of	11
Headquarters, Our	61

Hilo, Hawaii	49
Home, Our Children's	445
Home Work, About	349
How to Get Rich	176

I.

Impossible?	242
India, Along the Highway to	439
" Socially	443
" What We Owe to	435
It Pleased God	315

J.

Jails, Gospel Work in	99
" Work in	141
Jamaica, General Meeting in	17
" A Year's Labor in	336
Japan	275
" The Work in	278
" A Glimpse of	281
" Personal Experiences in	283
" Medical Work in	288
" Customs of Foreigners in	290
" The Girls of	293
Jesus, Working for	474
Joy, A Leading Gospel Characteristic	181

L

Laborers Together with God	59, 98
Letters	67, 107, 146, 185, 228 257, 300, 338, 386, 468
Leeward Islands, Work in	400

M.

Magazine, This	I
Matabeleland, Our Mission in, 197, 332	
Mediterranean Field	247
Memorial, A	23
Mexico, The Gospel in	254
Micronesia	167
Mission Board, Receipts of	69, 187 309, 430
Missionaries Safe, Our	105
Missionary Commission	33
Missionary Reporting	178
Missionary, The True	347

Missions and Missionary Work, Knowledge of	157
Mission, The Missionary's	344
Mohammedanism, Glimpses of	356
Mohammedans, Work Among	131
Morrison, Robert	46
Motive, The Missionary's	317

N.

Neglected Continent, The	76
Nonebala, Conversion of	455
Norway	362

O.

Obeah Worship	12
Oolooberia—A Country Village	449
Open Door, An	428

P.

Pacific Islands, Mission Work in	118
" " Among the	128
Persia	319
Periodicals, Our	101
Personal Work, Our	142
Philadelphia, Chinese Mission in	63
Philippines	213
Polynesia, Our Work in	115
Port Antonio, Jamaica	418
Practical Addresses, Extracts from	138
Preach the Gospel to Every Creature	426
Present Duty, Our	153
Prisons and Almshouses	388
Prisoners, What Can be Done for Our?	345
Puerto Rico	334

R.

Ready, Ever Ready	75
Rio de Janeiro	81
Russian Mission Field, The	51

S.

Sacrifice, the Noblest	387
Saved to Serve	269
School Work in All Lands	36
Seed, Sowing the	475
Seek the Help of the Lord	307

- Send Me (poem) 355
 Service, With Christ in 144
 Shall We Remember These? 27
 Society Islands, Vanilla-raising in
 the 248
 South Africa 201, 416
 South America, Our Work and
 Workers in 80
 South America, The People of 83
 " " Among the Natives of 95
 " " Our Paper in 96
 Southern Europe 366
 " " Religious Con-
 dition of 365
 South Seas, Missionary Heroism in 160
 South Sea Islands, Moral Con-
 dition of 395
 Sowing, Ours is the 472
 Student Volunteer Convention 65
 Sweden 371
- T.**
- Tahiti 122
 To Every Man His Work 424
 Tongatabu, Scenes in 164
- Tract Societies, Report of . . . 180, 270,
 391, 476
 Travels, Missionary 401, 457
 Trinidad and Its Needs 326
 Tuamotu Islands 240
 Turkey 93
 " Need of Medical Mission-
 aries in 170
 Turkey, Items from 325
 Turkish Mission, The 377
- U.**
- Unawares (poem) 351
- W.**
- Waterloo, Jamaica 26
 West Coast, Personal Experiences
 in 208
 West Indian Aborigines, The 5
 West Indian Field, Off for 29
 West Indies, Glimpses of Nature in 8
 Witnesses, My 350
 Women, A Work for 447
 World, What the Church Owes the 215
- Y.**
- Young People in Debt 238